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# **JESUS CHRIST**

## **THE SON OF GOD**

**An Analytical Study of the Gospel  
According to John.**

BY  
GEORGE LOUIS GUICHARD, A. M.

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# Jesus Christ

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## INTRODUCTION.

The author of what is commonly called the Gospel of John or the Fourth Gospel, was the apostle John, the son of Zebedee and brother of James, who suffered martyrdom under Herod Agrippa I. (Acts 12:12.) His mother was Salome, the sister of the mother of Jesus. He with James were call Boanerges, or Sons of Thunder, probably because of a certain vehemence of disposition. He was not unlearned, as some at one time were inclined to believe, owing to the statement in Acts 4:13, where it says, the Sanhedrim " marvelled, perceiving that he was an unlearned and common man." This statement has reference simply to the fact that they marvelled at his wisdom, seeing that he had no special training in the Rabbinical schools, a fact supported by his writings which show no trace of Rabbinism.

The part he played in the life of Christ eminently fitted him to tell us who he was and what he was. Almost from the very hour of his call he was the constant companion of our Lord, being one of the three disciples present at the raising of the daughter of Jarius; one of the three at the Transfiguration; and one of the three which beheld his agony in the Garden of Gethsemane. At the Last Supper he leaned upon the bosom of the Master, a fact which we have reason to believe was not purely accidental, for we are told that he was the disciple whom Jesus loved. In the hour of danger he pressed after Jesus into the Court of Caiaphas, and seemed to have been the only disciple who accompanied him to Calvary, for when on the cross, it was into John's care that Jesus committed his mother.

The Gospel was in all probability called forth by the questions which had been raised as to his nature and character; questions which the teachings of Jesus concerning himself would naturally raise. To meet these he wrote this book, as we learn from Chap. 20:30, which sets forth his purpose, "These are written that ye may believe that Jesus is the Christ, the Son of God."

Thus the book was the natural result of events which had transpired. An individual had appeared, the manner of his com-

ing was unusual, his claims were remarkable, his works were wonderful; and it was not unnatural that questions should arise in the minds of the people. To set at rest the minds of believers of his day, and forever answer these questions, John wrote this book, written sometime in the latter part of the first century.

GEORGE LOUIS GUICHARD.

Danville, Ind., June, 1909.

*THEME*

JESUS CHRIST THE SON OF GOD. 20:30.

## OUTLINE

## I.—THE INTRODUCTION.

## 1.—His Identity.

a.—Who he was. 1:1, 2.

b.—What he was. 1:3.

c.—The nature of his being. 1:4.

d.—His identity established through John the Baptist.  
1:5-8.

## 2.—His Advent.

a.—Coming into the world was unrecognized by those  
to whom he came. 1:9, 10.

b.—His reception was rejection by men. 1:11-13.

## 3.—His Revelation.

a.—Through the medium of the flesh. 1:14.

b.—Through the testimony of John the Baptist. 1:15.

c.—In what he imparted. 1:16-17.

d.—In his revelation of God. 1:18.

II.—PERSONAL TESTIMONIES WHICH DECLARE HIM TO BE THE  
SON OF GOD.

1.—The testimony of John the Baptist. 1:19-34.

2.—The testimony of Andrew. 1:35-42.

3.—The testimony of Philip. 1:43-46.

4.—The testimony of Nathanael. 1:47-51.

III.—The Acts and Discourses of Christ which support such  
a claim, together with a discourse of John the Baptist.1.—His first miracle at Cana, which secures to him the  
faith of his disciples. 2:1-11.2.—His cleansing of the Temple at the first Passover, at  
which time he declares himself to be the Son  
of God. 2:12-25.3.—His discourse with Nicodemus, in which he claims  
divine origin. 3:1-21.4.—The discourse of John the Baptist, in which he declares  
Jesus to be the Son of God. 3:22-36.



- 5.—His discourse with the woman of Samaria, in which he declares himself to be the Messiah. 4:1-42.
- 6.—His second miracle at Cana, which secures to him the faith of a nobleman. 4:43-54.
- 7.—The miracle at the Pool of Bethesda, which calls forth from him the declaration that he is the Son of God. 5:1-16.
- 8.—A discourse in defense of his divine authority. 5:17-47.
- 9.—The Miracle of Feeding the Five Thousand, a manifestation of his supernatural power. 6:1-15.
- 10.—His walking upon the water, a manifestation of his power over the physical. 6:16-21.
- 11.—The controversy concerning the bread of life.
  - a.—The discussion. 6:22-40.
  - b.—The dissatisfaction which it produced. 6:41-51.
  - c.—The discussion which it caused. 6:52-59.
  - d.—The defection which resulted from this controversy. 6:60-71.
- 12.—Testimonies given at the Feast of Tabernacles.
  - (1.)—In defense of his divine authority.
    - a.—Introductory statement. His retirement to Galilee, before going to the feast, and his secret departure. 7:1-13.
    - b.—His defense of his teachings and of himself.
      - x.—The failure of the Jews to recognize the source of his teachings due to their failure to do the will of God, and to errors of judgment. 7:14-24.
      - y.—The failure of the Jews to recognize him as the Christ, due to their lack of knowledge of God. 7:25-30.
      - z.—His declaration to the officers as to the fate of that generation. 7:31-36.
  - (2.)—In his gracious invitation, and how it was received. 7:37-44.
  - (3.)—In the report of the officers to be Scribes and Pharisees. 7:45-52.

(Following this is found the account of the woman taken in adultery, while authentic, is not genuine, or not the the writing of John. 8:1-11.)



- (4.)—In his exaltation of himself.
  - a.—In claiming to be the light of the world. 8:12-20.
  - b.—In claiming to be to Son of God and the Son of Man. 8:21-30.
  - c.—In claiming to have power over sin and death. 8:31-59.
- 13.—In the miracle of healing the blind man, and the parable of the Good Shepherd. In one he shows himself to be the light of men, and in the other their true leader. 9:1—10:21.
- 14.—His final declaration to the Jews. 10:22-42.
- 15.—The raising of Lazarus. 11:1-57.

#### IV.—THE RECOGNITION OF CHRIST AND HIS CLAIMS

- 1.—By Mary in her anointing of Jesus. 12:1-11.
- 2.—In the testimony of the multitude. 12:12-19.
- 3.—By the voice from Heaven. 12:20-36.
- 4.—Two statements concerning man's failure and refusal to recognize Jesus.
  - a.—The statement of John, explaining man's failure. 12:37-43.
  - b.—The statement of Jesus explaining man's refusal. 12:44-50.

#### V.—TESTIMONIES GIVEN IN CONNECTION WITH HIS DEATH AND RESURRECTION.

- 1.—Before his own.
  - (1.)—In connection with his washing of the disciples' feet. 13:1-20.
  - (2.)—The testimony given at the Last Supper. 13:21—14:31.
  - (3.)—An added testimony in which he emphasizes what he has just said and sets forth more fully the vital union which exists between himself and the believer.
    - a.—The union set forth.
      - x.—The relation which is sustained. 15:1.
      - y.—The expectation of the husbandman. 15:2.
      - z.—The state or condition of the believer. 15:3.
    - b.—The importance of being in this union. 15:4.

- c.—The evidence of this union. 15:5.
- d. The result of not being in this union. 15:6.
- e.—The privilege of this union. 15:7.
- f.—How the Father is glorified in this union. 15:8.
- g.—What is required in this union. 15:9-13.
- h.—The relation which believers sustain to Christ in this union. 15:14-17.
- i.—The warning given. 15:18-27
- 2.—Before the representatives of the world power.
  - a.—Before the soldiers. 8:1-11.
  - b.—In his refusal to answer the High Priest. 18:23—19:16.
- 3.—The testimoniels given at the time of his death.
  - a.—By the inscription. 19:17-22.
  - b.—In the prophecies fulfilled. 19:23-42.
- 4.—Testimony borne by and in connection with his resurrection.
  - a.—The empty tomb. 20:1-10.
  - b.—By his declaration to Mary. 20:11-18.
  - c.—In his mysterious appearance and declaration to his disciples. 20:19-25.
  - d.—The testimony of Thomas. 20:26-31.
  - e.—In his manifestation of himself in the miraculous draught of fishes. 21:1-14.
- 5.—The conclusion. An account of the restoration of Peter. 21:15-25.

# Jesus Christ the Son of God.

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The Gospel of John opens with an introduction, but it contains no intimation of the purpose of the writer, and it is not until we reach the 20th chapter and 30th verse we find the statement of the writer's intention, which we find in these words: "These are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name."

In harmony with the purpose thus expressed the introduction has to do with the person of Christ, His nature and character. In speaking of Christ, he does not use the name by which he was commonly known, but uses a word which was a current designation of the manifestation of Jehovah, in telling that Jesus was the Son of God, manifest in the flesh. "In the beginning was the Word and the Word was with God, and the Word was God." In one brief sentence he tells us He was God. "The same was in the beginning with God." A fact restated for emphasis in setting forth what He was, the Creator. "All things were made through Him; and without Him was not anything made that hath been made." As to the nature of his being He was the source of life and light. "In Him was life (14:6) and the life was the light of men." (8:12) But as such men failed to recognize Him, "And the light shineth in the darkness; and the darkness apprehendeth it not." Nevertheless his identity was established through the witness of John the Baptist. "There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him." Such was his mission, for "He was not the light, but came that he might bear witness of the light."

Concerning His advent or coming into the world, he says, "There was the true light, even the light which lighteth every man coming into the world. He was in the world, and the world was made through Him and the world knew Him not." Men failed to recognize Him as their light, and knew Him not as their Creator. And as for his reception by men, "He came to

his own and they that were his own received Him not," thus those by whom it was expected he would be received, rejected Him, "But as many as received Him to them gave He the right to become children of God." Thus He became to them their life. And the way in which He was received was through faith, "even to them that believe on His name." By believing on Him they were born again, "who were born, not of the flesh, nor of the will of man, but of God."

"As to the revelation of himself it was first through the medium of the flesh, "and the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father,) full of grace and truth." Through the veil of his humanity His divine glory shone forth, and men beheld God. He was further revealed to men through the testimony of John the Baptist, and "John beareth witness of Him, and crieth, saying, This was He of whom I said, He that cometh after me is come before me, for he was before me."

He was also revealed in what he imparted to those who believed on Him. "For of his fullness we all received," having received the presence, power and riches of Jesus Christ, "and grace for grace," or grace in abundance. Under the law the requirements were fixed and definite, and no favor shown, but in Christ the unmerited favor of God was shown to man. "For the law was given through Moses: grace and truth came through Jesus Christ." The one was a servant, while the other was the Lord himself who could show favor, and was truth itself. (14:6) He also revealed himself in his declaration of God, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." Since no man had seen God, only the Son of God who had seen God could reveal or unfold God. This Jesus did both in his person and teachings. 1:1-18.

Having concluded his introduction, the writer at once enters upon the work of establishing the fact that Jesus Christ is the Son of God.

First he presents a number of personal testimonies which declare Him to be the Son of God. The first of these testimonies is that of John the Baptist. That it is his purpose to establish a fact is seen in the frequent use of the word witness. "And this is the witness of John." The immediate occasion of which

was, "when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?" It seems the impression had gotten abroad that he, John the Baptist, was the Christ. (See Luke 3:15) "And he confessed, and denied not; and he confessed, I am not the Christ." Their next question was a natural one, "And they asked him, What then? Art thou Elijah?" For they expected Elijah to come again as the immediate forerunner of Christ, (Mal. 4:5) "And he saith, I am not." Their next question was less definite because they evidently did not understand Deut. 18:15, as referring to the Messiah, when they asked, "Art thou the prophet? And he answered No." Because in his mind there was no other prophet expected but the Messiah. Then seemingly in despair they ask, "Who art thou?" and at the same time gave a reason for asking the question, "that we may give an answer to them that sent us. What sayest thou of thyself?" His answer has to do with the latter part of this question, for he said, "I am the voice of one crying in the wilderness, make straight the way of the Lord as said Isaiah the prophet." The words of Isaiah could very fittingly be applied to present conditions and John saw their appropriateness. To captive Israel Jehovah their king was coming, and his approach is proclaimed. Jesus was coming to lead back his own people, out of the wilderness of sin into the favor of God. Thus John the Baptist saw how appropriately they described the coming and mission of Jesus, and his own mission in this connection.

Failing to get what they deemed a satisfactory answer they at once proceed to take exception to some of his acts. The Pharisees considered themselves the guardians of the ordinances of the church, and those sent were from the Pharisees. "And they had been sent from the Pharisees. And they asked him, and said unto him, why the baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?" His answer is significant, and the significance he reveals later. "John answered them saying, I baptize with water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose." With the brief statement, "These things were done in Bethany beyond the Jordan, where John was baptizing," we pass to another day.



"On the morrow he seeth Jesus coming unto him and saith, Behold the Lamb of God, that taketh away the sin of the world." And in explanation of this statement he adds, "This is he of whom I said, After me cometh a man who is become before me; for he was before me." But this knowledge he did not always possess. "And I knew him not;" and in telling how this knowledge came to him he sets forth two things, the purpose of his baptism and the basis of his knowledge. Concerning the purpose of his baptism he says, "but that he should be made manifest to Israel, for this cause come I baptizing with water," (Mark 1:10-11) And this was the basis of his knowledge, "And John bare witness saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon him. And I knew him not, but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit." This promise having been fulfilled, he feels he has sufficient ground for his testimony, so unhesitatingly he declares, "And I have seen and have borne witness that this is the Son of God." 1:19-34.

Following the witness of John the Baptist comes a series of testimonies which he links together in a most natural manner. First is that of Andrew, and it came about in this wise: "Again on the morrow John was standing, and two of his disciples, and he looked upon Jesus as he walked, and saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned and beheld them following and saith unto them, What seek ye?" Confused by being thus suddenly addressed, they returned that answer which was no doubt the only one they could frame, a question. "And they said unto him, Rabbi (which is to say, being interpreted, Teacher) where abidest thou? He saith unto them, come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour." It matters but little as to what may have been their motive in following Jesus, one thing we know, and that is, that whatever they saw and heard, they saw and heard sufficient to afford Andrew grounds for making the declaration which follows, "One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth his own brother, Si-

mon, and saith unto him, We have found the Messiah, (which is, being interpreted, Christ.)" Thus is he declared to be the long looked for Messiah. Taking Simon, "He brought him unto Jesus. Jesus looked upon him and said, Thou art Simon the son of John; thou shalt be called Cephas (which is, by interpretation, Peter)." 1:35-42.

The next testimony presents him in still another light as the fulfillment of the law and the prophets. "On the morrow he was minded to go forth into Galilee, and findeth Philip; and Jesus said unto him, Follow me. Now Philip was from Bethsaida of the city of Andrew and Peter." What transpired we know not, but it was of sufficient importance to justify the declarations which he made. "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets wrote, Jesus of Nazareth the Son of Joseph." The mention of Nazareth causes a question to arise in the mind of Nathanael, "And Nathanael said unto him, Can any good thing come out of Nazareth?" Willing to satisfy him, "Philip saith unto him, Come and see." 1:43-46.

The next testimony very naturally follows the two preceding, and is the culminating one. "When Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" Surprised at the salutation which he receives, Nathanael very naturally asked, "Whence knowest thou me?" Having reason to believe, if not actually knowing that Jesus had never seen him before, led him to ask the question. To Nathanael Jesus gives an exhibition of his supernatural vision. "Jesus answered and said unto him, before Philip called thee, when thou wast under the fig tree, I saw thee." Where he had been just before Philip had met him. The effect was such that it called forth the declaration, "Rabbi, thou art the Son of God; thou art the King of Israel." Here is the first recognition of him as king since his recognition by the wise men.

In these testimonies we have presented the four-fold character of Christ. In that of John the Baptist, testimony was given that he was the Son of God; in that of Andrew was declared to be the Messiah, in that of Philip witness was borne to his being the Son of Man, when he was spoken of as "the Son of Joseph;" and in that of Nathanael he is declared to be the King of Israel.

While what Nathanael had seen and heard had been deemed



sufficient for his faith, Jesus tells him that he shall see greater things. "Jesus answered and said unto him, Because I said unto thee I saw thee underneath the fig tree, thou believest; thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man." Jesus Christ in his divine nature was the Son of God, and in his human nature he was the Son of Man, having been born of a woman. The figure here used is taken from Gen. 28:12, and symbolically shows the uninterrupted communion and the unceasing care which God has with and for the objects of his love. 1:47-51.

Now begins a long series of acts and discourses which show him to be the Son of God, or which contain such a declaration. These form the third great division of the book. The first act is his miracle at Cana. One result of this miracle is that his disciples were led to believe on him, thus in the very beginning he secures and establishes their faith in him.

"And the third," or six days from the time mentioned in Chap. 1:19, "there was a marriage in Cana of Galilee; and the mother of Jesus was there; and Jesus also was bidden, and his disciples, to the marriage." And when in the course of the celebration of the event, which lasted seven days, the wine failed them, Mary appealed to Jesus to come to their rescue. "And when the wine failed the mother of Jesus saith unto him they have no wine." Just what led her to do this is only conjecture. And Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come." While this reply rejects any interference on his mother's part, yet it indicates a willingness, if not an intention to do something. Now as to how he knew when the exact time had arrived for a manifestation of his power, is unknown only as he was conscious in his omniscient nature. Not deterred by his reply, "His mother saith unto the servants, Whatsoever he saith unto you do it. Now there were six water-pots of stone set there after the Jews' manner of purifying containing two or three firkins apiece." They had held the water with which the guests had cleansed themselves. "And Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.

And when the ruler of the feast tasted the water, now become wine, and knew not whence it was, (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drank freely, then that which is worse: thou hast kept the good wine until now." This simple narrative tells its own story and shows how Jesus in an unseen way exerted his power. The writer after telling that this was his first miracle, shows its effect on the disciples, which was the purpose of its narration. "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him." This miracle bore testimony to his being the Son of God in that he manifested his power over the physical elements in a supernatural way. 2:1-11

Following this is the account of his cleansing the Temple and in the course of this act he openly declares himself to be the Son of God. "After this he went down to Capernaum, he and his mother, and his brethren, and his disciples; and there abode not many days. And the passover of the Jews was at hand, and Jesus went up to Jerusalem." He finds that the temple had become a place of merchandise, instead of being kept sacred for the worship of Jehovah. "And he found in the temple those that sold oxen and sheep and doves and the changers of money sitting." Indignant because of the desecration, "and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables." And now, if at any one time more than another, we find Christ coming into a full consciousness of his divine Sonship. And yet we have no reason to believe that his consciousness was not as full at all times, as the expression which he gives on this occasion indicates. "And to them that sold the doves he said take these things hence; make not my Father's house a house of merchandise." While his disciples noticed the character of his statements, for "His disciples remembered, that it was written, Zeal for thy house shall eat me up," the Jews were too incensed at his action to notice what he had said, and so demanded by what authority he acted. "The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three

days I will raise it up." His answer informs them that if they destroy or kill his body, he will raise it up again in proof of the claims which he had just made. But they "The Jews therefore said, forty and six years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body."

In order to a fuller understanding of this, it is necessary to have the essence of the idea of the temple. The temple was the dwelling place of God. For ages the material temple at Jerusalem had been the type of his body, the living temple, for in Christ's body as the Son of God, was now where God dwelt, for Paul says, "in him the fullness of the God-head dwelt bodily." "When therefore he was raised from the dead, his disciples remembered that he spake this: and they believed the scripture, and the word which Jesus had said," for he had given the sign which had been demanded of him and promised by him. "Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them," that is he did not put much confidence in them, because their faith was not well grounded, because they did not fully understand him or his mission. He placed little confidence in them, "for that he knew all men, and because he needed not that any one should bear witness concerning man," that is it was not necessary that he be told anything about man, "for he himself knew what was in man." 2:12-25.

A good illustration of the truth of the above statement is found in the case of Nicodemus, to whom he declared his divine origin, but such a view was not held by either the Jews of Jerusalem or by Nicodemus. "Now there came a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said, Rabbi, we know that thou art a teacher come from God: for no one can do these signs that thou doest, except God be with him." Nicodemus came to Jesus simply as a seeker after knowledge, believing as his statement suggests that he might get some new light upon mooted questions. All that he saw in Jesus was that he was a teacher sent by God, and all that Jesus had done had failed to convey to his mind his supernatural character. Seeing this, Jesus by a line of thought suggested by what he had said of him, proceeds to show

Nicodemus what his true character was, as manifested by his teachings. As the kingdom of Heaven was the topic of conversation, owing to the preaching of John the Baptist, he takes this subject to show him that no one, other than one of divine origin, could impart the instruction which he gives. "Jesus answered and said unto him, verily, verily, I say unto thee, Except one be born anew he cannot see the kingdom of God." With his carnal conceptions of the nature of the kingdom of God and from his belief that he was a member of the kingdom, Nicodemus was unprepared for what he heard, and so failed to perceive that Jesus was speaking of a kingdom that was spiritual. So his was a perfectly natural question when, "Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" Without answering the question of Nicodemus, and yet in explanation of his own statement, "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the spirit, he cannot enter into the kingdom of God."

The meaning of this much discussed passage of scripture in the light of other scripture seems very clearly to be that repentance and faith are the means whereby Jesus would have Nicodemus be born again. As the Christian baptism had not as yet been instituted, and since he was talking to a Jew who knew no other baptism than that of John, his was the one that would naturally be the one of which Jesus would speak. The baptism of John was unto repentance and was with water. (See Matt. 3:11; Mark 1:4; Luke 3:3; Acts 13:24 and Acts 19:4). Before Nicodemus could enter the kingdom it was necessary for him to be baptized unto repentance, and be born of the Spirit through faith in him. (See Chap. 1:12, 13; Mark 1:14, 15.) In the light of these facts only one conclusion seems to be open to us, and that is, Jesus would have Nicodemus understand that the new birth required, meant baptism with water which would signify his repentance from sin; and by believing in Jesus, he would thus become one of the children of God. The reason he advances in explanation of this necessity was a perfectly natural one, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The flesh is not only unlike the Spirit, but it is opposed to the spiritual since it is the seat of sin, as it is the source of all fleshly desires, tempers and dis-



positions, consequently could have no place in the Kingdom of God. That he was not able to clearly understand was not strange since there were things in the physical world he could not understand, so Jesus said, "Marvel not that I said unto thee, ye must be born anew. The wind bloweth where it will, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth, so is everyone that is born of the Spirit." Still unable to comprehend, and yet with a view of obtaining further light, "Nicodemus answered and said unto him, How can these things be?" This affords Jesus the opportunity for which he was seeking' that of showing to Nicodemus his character as a teacher, and at the same time explaining to Nicodemus his inability to understand. If as an earthly teacher he is unable to understand the things which are self evident and the physical phenomena with which he is surrounded, how can he understand the Spiritual. "Jesus answered and said unto him, Art thou the teacher of Israel, and understandeth not these things?" Not so with Jesus, "Verily, verily, I say unto thee, We speak that we know, and bear witness of that which we have seen; and ye receive not our witness." And now, "If I told you earthly things." If he was unwilling to accept and believe Christ's words concerning those things which were self evident and things which afforded some opportunity of verifying how would he believe things of which this could not be said.

Jesus now informs him that his ability to tell him heavenly things is due to his origin and character. "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of Man, who is in heaven." Having thus made known his character, he now declares his mission, as men in the time of Moses found life through the serpent, (Numbers 21:9) so are men to find eternal life through him. "And as Moses lifted up the serpent in the wilderness," as men by faith in the word of Moses, and looking upon the serpent received life, "even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life." And the reason for this is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Thus in an indirect way does he declare himself to be the Son of God, the Savior of the world, and belief in him personally the condition of salvation.

At the same time he makes it clear that God does not desire that men should be lost, "For he sent not the Son into the world to judge the world." Since all have sinned, to judge the world was to condemn the world; "but that the world should be saved through him." and this salvation, or escape from judgement, is to be through faith in him personally. "He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." What this judgement, or condemnation is, he now explains: "And this is the judgement that light is come into the world, and men love the darkness rather than the light." that is they preferred to live as they had lived rather than seek the light, that is by believing in him and his teachings, and the reason is "for their works were evil."

Not only did they prefer the darkness but they hated the light, "For every one that doeth evil hateth the light and cometh not to the light, lest his words should be reproved." The light revealing the character of their works calls forth condemnation from both their own conscience and from God. But he that doeth truth cometh to the light, that his works may be manifest." and the reason is, "that they have been wrought in God." and so have no fear of condemnation. 3:1-21

Following this discourse comes that of John the Baptist in which he positively declares Jesus to be the Son of God. The intervening events are passed over the following brief way, "After these things came Jesus and his disciples into the land of Judea: and then he tarried with them, and baptized." At the beginning of Christ's ministry he went unto John the Baptist to be baptized. He went unto him to be baptized unto repentance since he was to be numbered with the transgressors, and yet was without sin, and also since it was necessary for him to fulfill all righteousness. And now in order to become members of the Kingdom of Heaven, of which he was the forerunner, John and his disciples came unto Jesus for baptism in order to show their faith in and acceptance of him. As a note of time the writer adds, "For John was not yet cast into prison."

The baptism of John by Jesus, led to a dispute concerning the relative merits of the baptism of John and that of Jesus. There arose therefore a questioning on the part of John's disciples with a Jew about purifying." In all probability the

questioning being as to which baptism was the higher and more efficacious, the Jew probably maintaining that of Christ, while the disciples that of John. So to settle the question the disciples refer the matter to John. "And they came unto John and said unto him Rabbi, he that was with thee beyond Jordon, to whom thou hast borne witness, behold the same baptizeth, and all men come to him." 'This was in all probability the argument of their opponent, and realizing its force they repeat it in order to call forth a reply. John in answering gives the reason "John answered and said a man can receive nothing except it has been given him from heaven," that is, his greater activity and greater success was from God, and is only a natural consequence; for, "Ye yourselves bear me witness that I said I am not the Christ, but that I am sent for him." And this is the light in which he looks upon that which is transpiring: "He that hath the bride is the bridegroom; but the friend of the bridegroom, that standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy therefore is made full." That is, what they have told him instead of causing envy on his part, gives him joy. That he fully realized his position is seen in this additional statement, "He must increase but I must decrease." By way of explanation of this statement he shows that this is a natural outcome, because of his nature and the nature of his teachings. "He that cometh from above is above all," since "he that is of the earth is of the earth, and of the earth he speaketh," while "he that cometh from heaven is above all." not only because of his nature but because of his superior knowledge which he possesseth, "What he hath seen and heard of that he beareth witness." With John his teachings were based on imparted knowledge received through revelation, while the teachings of Jesus concerning the kingdom were based on immediate knowledge.

The disciples had just said, "all men come to him," and now John speaking of the same time, "and no man receiveth his witness," for John saw in the multitude a great lack which later events developed, and yet it might have been that he was speaking hyperbolically of the small number which would believe. Small in comparison with the vast number which refused to believe on him. And concerning those who had believed he says, "He that hath received his witness hath set his seal to this, that



God is true." Thus does he make unbelief a denial of this, "For he whom God hath sent, speaketh the words of God." And being from heaven, God hath fully endowed him with all of his attributes and powers without saint, "for he giveth not the Spirit by measure."

Still another reason he gives for his having to decrease, and Christ to increase, "The father loveth the Son and hath given all things into his hand." This being true he sets forth the consequences of man's attitude toward Christ, "He that believeth on the Son hath life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Man, because of disobedience or sin, is under the wrath of God until his condition is changed by faith in God. This is man's natural state, and not simply because of his refusal to believe in Christ. 3:22-36.

Following the discourse of John the Baptist, we have the discourse of Jesus delivered to the woman of Samaria, at the well near the city of Sychar. His presence at the well came about in this way, "When therefore the Lord knew how that the Pharisees had heard that Jesus was making, and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea and departed again into Galilee." In making this journey, "he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to a parcel of ground that Jacob gave to his son, Joseph: (see Gen. 33:19 and 48:22) and Jacob's well was there. Jesus therefore being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water." Seeing the woman approaching he takes advantage of a physical need to teach a spiritual truth, so he says to her, "give me to drink." The reason why he asked her instead of his own disciples was, "For his disciples were gone away into the city to buy food." The request came as a surprise to the woman, for she asked, "How is it that thou being a Jew askest drink of me who am a Samaritan woman?" The cause of her surprise was, ("For Jews have no dealings with Samaritans.")

Without answering her question or even offering any explanation for his action, he simply makes a statement in which he endeavors to transfer her thought from the physical to the spiritual, "Jesus answered and said unto her, If thou knewest

the gift of God, and who it is that saith to thee give me to drink; thou wouldst have asked of him, and he would have given thee living water." The gift of God was himself, and the living water of which he spoke was the Holy Spirit. (see ch. 7:38-39. But the woman in her thought failed to follow him, because her reply had reference to the physical, "The woman saith unto him, Sir, thou hast nothing to draw with and the well is deep." But her curiosity is aroused and she is anxious to know more about it, so she asks, "Whence then hast thou that living water?" Realizing that he must possess some power greater than that possessed by men ordinarily, she asks, "Art thou greater than our father Jacob, who gave us the well, and drank thereof himself and his sons, and his cattle?"

Without answering this question he makes another attempt to transfer her thought from the physical to the spiritual; this he endeavors to do by a contrast of effects. Speaking of the physical, "Jesus answered and said unto her, Everyone that drinketh of this water shall thirst again," but not so with the spiritual, the effect is two-fold: first, "but whosoever drinketh of the water that I shall give him shall never thirst"; secondly, unlike the other it will be ever present, and perennial and springing up unto eternal life, "but the water that I shall give him shall become in him a well of water springing up unto eternal life."

Still failing to catch the deeper meaning of what he has said, and yet recognizing its desirability and convenience, she asks that she be given this water and gives her reasons for making the request, "The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Once more he makes the attempt to instill in her spiritual conceptions, and in so doing reveals his divine or supernatural character, and prepares the way for a declaration of himself. This he does by casually making a seemingly unimportant request, "Jesus saith unto her, Go call thy husband, and come hither." To this request "The woman answered, and said unto him, I have no husband." Jesus uses her answer as the occasion of making revelation of her past life, which must have astonished her and impressed her with his unusual, if not supernatural character. "Jesus saith unto her, Thou saidest well, I have no husband, for thou hast had five husbands; and he whom

thou now hast is not thy husband; this hast thou said truly." She now realizes she is conversing with no ordinary individual, but with a man of God endowed with higher powers, a prophet, and so expresses her belief, "The woman saith unto him, Sir I perceive that thou art a prophet."

While what follows suggests the possibility of a desire on her part to turn the trend of the conversation away from her past, it is more probable that believing herself to be in the presence of a man who was undoubtedly a prophet, she saw an opportunity to settle a question, one which has been a vexed one, because of the exclusive claims of the Jews as to where was God's true altar, and where he should be worshipped. That she was sincere, is evident because Christ gives the question due consideration. The information she secures by making a statement which requires an answer, "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." His answer was both new and unexpected, because he dropped out of the question the idea of place and its sanctity. His answer shows that the Father could be worshipped in both places, "Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father."

He would have her know that there was something more important than place and that is the manner in which he is worshipped. In this particular he shows her that she and her people have failed. "Ye worship that which ye know not." She knew not God, because she had only an imperfect revelation of him, for the Samaritans, while they received the books of Moses rejected the books of the prophets, and it was the prophets who had fully developed the Messianic hope and the salvation which was to come through him, consequently he who did not thus know God, did not in reality know him. Jesus reckoning himself as a Jew, could truthfully say for the Jews, "we worship that which we know," and concerning salvation, "for salvation is from the Jews," since he was a Jew and salvation was to come through him. While he draws the line of racial distinction, that he might point out error, yet the declaration of truth which he now makes lifts it, "But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and truth, for such doth the Father seek to be his worshippers."

From this statement, it is perfectly clear that he meant that the hour was coming, and in fact was already here, in which those who truly worshipped God, would not do so in any particular place, nor by any particular forms or ceremonies, nor would they worship him in error as do both Jew and Samaritan, but in the truth which he was revealing and would reveal to the world. "For God is a Spirit and they that worship him must worship in spirit and truth." True worship must ever be spiritual and in truth or consonant with the divine nature, as revealed in Christ.

But all this the woman fails to understand, and deeply feeling her needs she gives expression to her hope and belief in the coming of one who will be able to make it all plain to her. "The woman saith unto him, I know that Messiah cometh (he that is called Christ); when he is come he will declare unto us all things." This afforded him the desired opportunity to make a revelation of himself, and "Jesus saith unto her, I that speak unto thee am he. And upon this came the disciples, and they marvelled that he was speaking with a woman," because it was a Rabbinical precept that it was beneath the dignity of man to hold converse with a woman in public, and it was something that was forbidden a Rabbi. While they may have asked the question among themselves, "yet no man said, what seekest thou? or why speakest thou with her?"

And now since the disciples had come, and the situation having become somewhat constrained, "So the woman left her water pot, and went away into the city, and saith to the men, come see a man who told me all things that ever I did " This seems to have been to her the strongest ground for believing that he was the Christ. At least this fact seems to have made a deeper impression upon her than did his most remarkable teaching. While the conviction forced itself upon her yet she did not trust herself to make a positive assertion, so she asked, "Can this be the Christ?" Naturally enough the very mention of the possibility of the Messiah having come was sufficient to arouse their interest and their curiosity, and "They went out of the city, and were coming to him."

"In the meanwhile the disciples prayed him, saying, Rabbi eat. But he said unto them, I have meat to eat that ye know not." The disciples spoke in a material sense, but Christ in a spirit-



ual sense, when he said, "I have meat to eat that ye know not," consequently the disciples could not understand. "The disciples therefore said one to another, Hath any man brought him ought to eat?" Whereupon he explains that which he had said. "Jesus saith unto them, my meat is to do the will of him that sent me, and to accomplish his work." In other words he wanted them to know that this spiritual life had found food in what had transpired between himself and the Samaritan woman and that he was still to find food in what was before him, since in it all he was simply doing God's will.

And then looking up and seeing the Samaritans flocking to him he said, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest." Christ saw in the coming multitude the results that afterward followed, both present and more remote. Continuing to address them upon the subject already begun, he says, "He that reapeth receiveth wages," not the pay of the world, but in that he "gathereth fruit unto eternal life," indicating that their opportunity for service is now at hand, and it is for them to act, "that he that soweth and he that reapeth may rejoice together." Christ having sown the seed, it was now for them to gather the harvest of souls, and they could rejoice together. This incident he cites as an illustration of the truth of the saying which evidently was in common use, "For herein is the saying true one soweth and another reapeth," which aptly illustrated their work, for, "I sent you to reap that wherein ye have not labored," because, "others have labored, and ye are entered into their labor. In this clause the word "others" may have included the prophets, and John the Baptist, or he may have used it as a categorical plural, and yet from what follows it would seem more probable that he meant himself and the woman.

"And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did." How strikingly does the faith of the Samaritans stand in contrast with that of the Jews. The Jews hesitatingly believed on him, when they had a miracle to invite and give assurance to their faith, while the Samaritans, many of them believed on him without any, and many on the strength

of this woman's word, and without having seen him, as the following verse indicates, "So when the Samaritans came unto him, they besought him to abide with them; and he abode two days. And many more believed because of his word," a miracle not being necessary to produce faith in them, for they were ready and willing to have believed on him on the strength of what the woman had said, for, "They said to the woman, Now we believe not because of thy speaking; for we have heard for ourselves and know that this is indeed the Savior of the world."

In this discourse of Christ's we have his own declaration as to who he was, and in the narrative the indirect declaration of the woman and the positive declaration of the Samaritans, based upon the evidence which he presented, all of which goes toward establishing the fact that he was the Son of God. 4:1-42.

This fact is further established by exhibitions of supernatural power in the healing of the sick and the afflicted. "And after two days he went forth from thence into Galilee," which was in accordance with his original intentions (4:3) and for the reason given, "For Jesus himself testified, that a prophet hath no honor in this own country." This he said, not because of any lack of divine consciousness, but simply stating a well-known truth in justification of his course. It's truth John verifies by telling of the welcome he received. "So when he came into Galilee, the Galileans received him," and the reason was because of their having seen all the things that he did in Jerusalem at the feast, for they also went unto the feast."

In the words, "his own country" some have found a difficulty because it is evident that they refer to Judea, while in Matt. 13:57; Mark 6:4; and Luke 4:24, they refer to Galilee. In each case Christ's use of these words was both exact and proper. Judea was his own country in that it was the place of his birth and residence, while Galilee was also his own country in that it was the country of his adoption and present abode.

Resuming the narrative, he says, "He came therefore again into Cana, of Galilee, where he made the water into wine," which was the first miracle he performed. "And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son; for he was at the point of death." While there is no

record of any miracle of healing having been performed while he was at Jerusalem, yet it would seem as if the statement of v. 45 must cover more than the cleansing of the Temple, and the words of Jesus would also seem to indicate that he had. When this man came to him, Christ saw in him the beginning of faith, but apparently his faith hinged upon the recovery of the child, and to get it on a higher ground he says to him, "Except ye see signs and wonders ye will in no wise believe." Without affirming or denying the assertion, he repeats his request even more urgently, "The nobleman saith unto him, Sir, come down ere my child die." Intending that he should believe without having seen the signs and wonders, "Jesus saith unto him, Go thy way; thy son liveth," and "The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down his servants met him, saying, that his son lived." The very first thing he did was to inquire the hour when the change came. "So he inquired of them the hour when he began to mend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth." The result was that himself believed, and his whole house. From an undefined faith in the word of Jesus, the nobleman's faith is changed into a personal faith in Christ, through this manifestation of his supernatural power.

Owing to the peculiar reading of the next verse it is apt to be misunderstood upon a first reading. "This is again the second sign that Jesus did, having come out of Judea into Galilee." The first thought is that this was the second sign done on this occasion instead of it being the second sign done in Cana. What is meant is "this is a second sign he did in Cana, having come out of Judea into Galilee." In giving this miracle in this connection it would seem as if John had two objects in view: first, to put in contrast the faith and ready acceptance of him by the Galileans, with the hostile attitude of the Jews, as it appears in the next chapter; and secondly, if not the main reason, in setting forth the supernatural character of Jesus by showing his power over disease. 4:43-56.

John passes over quite a number of events and comes to the second passover, "After these things there was a feast of the Jews; and Jesus went up to Jerusalem." (See Appendix, Note A)



"Now there is in Jerusalem by the sheep gate a pool which is called in Hebrew, Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, 'Wouldest thou be made whole?'" The question of Christ implies a willingness to heal and the answer of the man indicates that he does not perceive in Christ a source of healing, yet it shows a willingness on his part to do that which he believes is necessary to secure healing. "Sir, I have no man, when the water is troubled, to put me into the pool." And he recognizes that it is his lack of friends and his condition that keeps him from the coveted boon of health, for "While I am coming another steppeth down before me."

It would thus appear that the curative power was present only at the time of troubling. Without noticing his lack of friends or discussing the merits of the cure which had held him there for so long a time, Christ said to him, "Arise, take up thy bed, and walk." This command he gave because he saw in him sufficient faith to lead to an obedience on the part of the afflicted one, because we are told, "And straightway the man was made whole." Having been healed at once, "took up his bed and walked."

The miracle Christ purposely did, the occasion thus presented, provoked a discussion which afforded him an opportunity to declare himself, and show his power and authority. Besides declaring himself as he does in verse 18, he manifests by his power over disease that he is Lord of the Sabbath. (Matt. 12:8, Mark 2:28 and Luke 6:8)

While it may have been purely accidental, yet it seems to bear some marks of design, "Now it was the Sabbath on that day;" a fact which was quickly noted and exception taken to the act of the one healed, by the Jews. "So the Jews said unto him that was cured, 'It is the Sabbath, and it is not lawful for thee to take up thy bed.'" (Jer. 17:21-23) Without noticing the exception which they took to his act, he in his declaration recognizes the authority of Christ as being superior to the law and bases his recognition upon his power to heal. "He that made me whole, the same said unto me, 'Take up thy bed and walk.'"

The authority Jesus here assumes he on another occasion claims. (Matt. 12:8; Mark 2:28 and Luke 6:8) So the man declares that the right to do as he was doing had been given to him by another.

At the time he did not know who this person was, for "They asked him, Who is the man that said unto thee, Take up thy bed and walk?" But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in that place. But he soon learns, for "Afterwards Jesus findeth him in the Temple, said unto him, Behold thou art made whole; sin no more, lest a worse thing befall thee." Jesus in coming to him the second time informs him that his affliction had been because of his sinful life, and warns him not to return to it, and cease doing evil, lest a worse punishment befall him.

Before, when his right had been questioned, he could not give his authority for his course of action, but now able to do so he seeks out the Jews who had taken him to task, most probably some of the Sanhedrin, and informs them that it was Jesus. "The man went away, and told the Jews that it was Jesus who had made him whole." And now, because he had performed this miracle on the Sabbath, the Jews began to persecute him, "And for this cause did the Jews persecute Jesus because he did those things on the Sabbath." Instead of quietly submitting to this, and the charge which was evidently made against him, he defends himself. "But Jesus answered them, My Father worketh even until now." While having taken the divine rest of the Sabbath, yet God had been unceasing in his labors for man's salvation. This being true it was perfectly natural that Jesus should be unceasing in his labors.

At this point John breaks the thread of the narrative, to say that for what Jesus had just said they now sought the more to kill him, "For this cause, therefore, the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God." While replying to them, yet he takes no notice of the exception which they had taken to his statements, but continues the defense which he began in the 17th verse. "Jesus therefore answered and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father doing." A truth based on the attention which children pay to

the actions of the father, and also pointing out the self evident fact that his knowledge and relation must be immediate, else what he did was not possible, "for what things soever he doeth these the Son also doeth in like manner."

There was also this additional reason in explanation of how he came to do what he did, "For the Father loveth the Son, and showeth him all things that himself doeth " But this is not all, "and greater works than these will he show him," for this reason, "that ye may marvel." These greater works he now specifies, "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will." In this verse he is speaking in both a physical and a spiritual sense, for in what follows he speaks in both senses separately and not jointly. This fact appears in the language used, since he speaks of the Father's work as raising and quickening, while of his own work he speaks simply of the quickening. This spiritual quickening is not arbitrary, but is dependent upon the individual since he cannot quicken those who will not believe on him, without destroying the freedom of man's will, which explains the clause, "whom he will." In explanation of this giving of life by himself he says, "For neither doth the Father judge any man, but he hath given all judgment unto the Son." Judgment in the sense of condemnation. The purpose of the Father's act is, "that all may honor the Son, even as they honor the Father. Or give to Jesus the same recognition which they gave to God. Failure to do so means that, "He that honoreth not the Son honoreth not the Father who sent him." Those who do not honor him he condemns, and those who honor him to them he giveth life. For, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life." This is how he quickeneth men spiritually through their faith in him, in his word, and in God.

In elaboration of what he has just said, he makes two declarations, one referring to the spiritually dead and the other referring to those physically dead. Of those spiritually dead he says, "Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God and they that hear shall live." In this he declares himself to be possessed of the power to give spiritual life, and gives two rea-

sons in support of his claim: First, "For the Father hath life in himself, even so gave he the Son also to have life in himself;" and secondly, "and he gave him authority to execute judgment because he is a Son of Man." They shall live not only because of the life that is in him, but because he will not execute judgment upon those who have believed on him.

It is most probable that upon hearing these most wonderful statements, some one expressed surprise, which causes him to say, "Marvel not at this;" and proceeds to make a most startling statement concerning the physically dead, "for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." Very plainly does this last statement refer to the physical resurrection and the final judgment.

Having made these startling statements, and advanced claims which must have sounded preposterous, for all through his reply he speaks as sustaining the relation to God, as his Son, and as being in his person divine. It was not unnatural then that exceptions should have been taken, and we find him submitting testimony in support of his claim. This was wholly unnecessary on his part since what he had done was sufficient evidence, for as he says, "I can myself do nothing." And as to this judgment, it is not that of an individual but of God, for "as I hear I judge: and my judgment is righteous," since it is divine, and consequently in harmony with man's only standard of rightness, and also "because I seek not mine own will, but the will of him that sent me." Furthermore, "If I bear witness of myself, my witness is not true," which would be the case if it were unsupported. But he does not need to ask them to accept his word, since "It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." And that witness was God. (Matt. 3:17; Mark 1:11; Luke 3:22) The witnesses which he presents as having borne testimony to him are, First, John the Baptist, whom they recognized as a man sent from God, "Ye have sent unto John, and he hath borne witness unto the truth." But his case does not rest simply upon the testimony of man, "But the witness which I receive is not from man; howbeit I say these things that ye may be saved;" Since ye believe not John and "He was the lamp that burneth



and shineth;" to reveal me unto you, "and ye were willing to rejoice for a season in his light," instead of accepting his testimony and coming unto me.

The second witness he offers them is his works: "But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me," for no one could do these who had not come from God, and who did not possess supernatural power, or the power of God.

Third, the Father himself hath borne witness of him, "And the Father that sent me, he hath borne witness of me." (See Mark 1:10, 11; Matt. 3:16, 17, Luke 3:22) While this was true, yet he could say, "Ye have neither heard his voice at any time," for the reason that what was true in John 12:29 was in all probability true in the above mentioned case. Furthermore he was able to say, "nor seen his form," which he could not have said had they believed on him. (See John 14:9)

The fourth and last witness he presents is the scriptures. Now if there was one thing in which the Jew prided himself it was his knowledge of the scriptures, and one of their greatest teachers has said, "He who has gotten to himself words of the Law has gotten to himself the life of the world to come." In presenting this witness he makes the most astonishing statement, "And ye have not his word abiding in you," and gives as his reason, "for whom he sent, him ye believe not." And this is the proof of this assertion, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life."

The explanation of this unbelief of theirs is to be found in their receiving glory one of another. "I receive not glory from men," he simply means to say, if I would accommodate myself to your views and wishes, and receive the glory which you might wish to bestow upon me, ye would come. "But I know you, that ye have not the love of God in yourself," for you love the glory which men bestow upon you. Besides, "I am come in my Father's name, and ye receive me not," Had I come in my own name, seeking my own glory, and receiving the glory which you might bestow upon me, ye would have received me, and "if another shall come in his own name; him ye will receive," a state-

ment that was true not only of that age, but of every age; so he asks, "how can ye believe, who receive glory one of another, and the glory that cometh from the only God, ye seek not?" But "Think not that I will accuse you to the Father, there is one that accuseth you, even Moses on whom ye have set your hope." And herein is the enormity of their unbelief, "For if ye believe Moses, ye would believe me; for he wrote of me." To the Jew Moses was his authority in all matters pertaining to religion, and yet they had not believed him, so it was useless for Jesus to expect them to believe him, "But if ye believe not his writings how shall ye believe my words." 5:30-47.

Having presented the miracle performed at the Pool of Bethesda, which, by showing the power of Jesus over disease substantiated his claim of divine sonship, John next presents the miracle of his feeding of the five thousand, in connection with which he declares himself to be the bread of life for man. While the opening words of the chapter might lead us to believe that what occurred followed chronologically the preceding event, yet such is not the case, as about a year has intervened, and the words, "After these things," are simply an indefinite note of time. The event follows the desire of Herod to see Jesus, (Luke 9:9) and the return of the disciples. (Matt. 14:13-21; Mark 6:30-44 and Luke 9:10-17.) His seeking retirement at this time, was apparently for two reasons: 1st, to escape Herod; and second, to hear the report of his disciples, they having returned from the mission upon which he had sent them. But try as he would the people would not allow him to get away from them, "Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him," for the reason as given, "because they beheld the signs which he did on them that were sick." It is worthy of notice to observe that there is a different purpose in seeking Christ at this time from that which they have later. (vs. 22-24) Here they seek him because of what they saw, but later because of the loaves and fishes. For the purpose of escaping the multitude, and having some privacy, "And Jesus went up into the mountain and there sat with his disciples." But he could not elude the people, "Now the passover, the feast of the Jews, was at hand," and many pilgrims were now on their way to Jerusalem, and some of these having heard of his presence in the vicinity sought

him out, "Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him." The original multitude which followed him, augmented by the pilgrims, was what he beheld, this presented a serious proposition, and to test his disciples he "saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do." But Philip was not equal to the occasion, and looking at the multitude in despair, "Philip answered him. Two hundred penny worth of bread is not sufficient for them that every one may take a little." But Andrew, another of his disciples, seems to have had a little more faith in the supernatural powers of Christ, and in all probability thinking they might be used to afford relief, informs Christ of what a lad has in his possession. "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves and two fishes," indicating merely a suggestion, and one in which apparently he had not much faith, for he adds, "but what are these among so many?" Without making any reply, Jesus quietly says to them. "Make the people sit down." In explanation of this command, the writer makes a statement which helps in fixing the time of year, and at the same time shows its naturalness: "Now there was much grass in the place." What follows, was simply the thing to do under the circumstances, in order to facilitate the distribution. "So the men sat down in number about five thousand", not counting the women and children which were there. In performing this miracle he had a definite purpose, and that was to teach them that he was the bread of life. By meeting the need of the people it gave him a basis for the instruction which he gives, while in commanding his disciples to gather up the fragments he gave them the indisputable evidence of the wonderful power he possessed. "Jesus therefore took the loaves; and having given thanks, he distributed to them that were sat down; likewise also of the fishes, as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over that nothing be lost: So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves which remained over unto them that had eaten."

But they failed to grasp the meaning of what they saw, and only partially comprehended his character, "When therefore



the people saw the sign which he did they said, This is of a truth the prophet that cometh into the world." But their's was a temporal and censuous comprehension, as is indicated by what follows, and also by verse 26, "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone." 6:1-15.

As the people had failed to grasp the true meaning of this miracle, so had his disciples failed to grasp the full meaning of it as a revelation of his character, and that they might have an opportunity of opening their eyes to this he sends them to the other side. For these facts, which John in his account does not bring out, see Matt. 14:33; Mark 6:52; Matt. 14:22. "And so when evening came, his disciples went down unto the sea; and they entered into a boat and were going over the sea unto Capernaum." The occasion came, (Mark 6:48) "And it was now dark, and Jesus had not yet come to them: And the sea was raising by reason of a great wind that blew." Thus does God time things very often in our lives so that they come to us at the oppor'une time, and so with the greatest force. "When, therefore, they had rowed about five and twenty or thirty furlongs, they beheld Jesus walking on the sea, and drawing nigh unto the boat." His mysterious appearance had the effect of frightening them, and at first they believed Him to be a ghost, as we learn in Mark 6:49, but his words, "It is I, be not afraid," reassures them, and sets their minds at rest, and "They were willing therefore to receive Him into the boat." Besides they were ready to acknowledge Him as the Son of God. (Matt. 14:33.) "And straightway the boat was at the land whither they were going."

Some have thought there was a discrepancy here, because Matthew and Mark make mention of His having entered the boat. But such is not necessarily the case, as John simply allows one to infer this in the abbreviated account which he gives. 6:16 21.

As another opportunity was given the disciples to grasp more fully the meaning of this miracle, so to the people another opportunity was given to perceive the meaning of the miracle, of the loaves and fishes as they were to apprehend it: "On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat but that his

disciples went away alone (howbeit there came boats from Tiberias right unto the place where they eat the bread, after the Lord had given thanks).” From the people who came in these boats they learned that neither Jesus nor his disciples had gone hither, so “When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.”

In Judea he was sought for what he did, and not for what he was, now he was sought for what they had received. Visions of provision for their every want without labor were before them, and they were ready to follow him. But Jesus knew all this, as we learn from what follows. Probably their surprise at finding him, when they were unable to account for his presence, led them to ask the question, or else it was because of the absence of any valid reason that they might give him for their presence. The question at least affords him the opportunity to disillusion them and show them that he was the true bread, the bread of life. “And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?” Instead of answering their question, he declares unto them the true purpose of their seeking. “Jesus answered them and said, Verily, verily, I say unto you, ye seek me not because ye saw the signs, but because ye ate of the loaves and were filled.” Had they sought him because they had seen the signs, and had comprehended their full meaning, they would have sought him for what he was, for these revealed his character, but they sought him because they had their physical wants satisfied. That they might realize that there was something more in this life than the satisfaction of the physical wants, he said “Work not for the meat which perisheth, but for the meat which abideth unto Eternal Life.”

While he tells them from whom they are to receive this bread of life, yet he does not at once identify himself with the one of whom he speaks so he simply says, “Which the Son of Man shall give unto you.” And concerning this person he tells them that God has already set his seal upon him, “for him the Father, even God, hath sealed.” (Mark 1:11) Having been told to work for the meat which abideth unto eternal life, very naturally they want to know what they must do: “They said therefore unto him, What must we do that we may work the works of God?”

The answer which they received was no doubt a different one from that which they expected. Instead of a work of merit it was one of faith. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Although he has not as yet identified himself with the statement which he has just made, but they see the implication.

But before they would believe that he was what he had implied himself to be they would have him give a sign equally as great or even greater than the greatest miracle performed by Moses. The giving of the manna in the wilderness was considered by the Jews to be the greatest miracle. And so, "They said therefore unto him, What doest thou for a sign that we may see and believe thee? What workest thou? Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of heaven to eat." But upon this point Jesus corrects them, and shows them that it was not Moses who gave them the manna, but God, his Father. "Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven: but my Father giveth you true bread out of heaven." The present tense of the verb clearly indicates that he wished to convey a double meaning, that he not only gave in their case, but gives in the present instance, for it is his intention to show that he is the bread of life. And that the bread which God gives is the true bread, "For the bread of God is that which cometh down out of heaven, and giveth life unto the world." In this impersonal description of himself he is making it possible for him to transfer their thought to himself. But this conviction had not as yet dawned upon them, for "They said therefore unto him, Lord, evermore give us this bread." This request gives him the opportunity for which he had been seeking and "Jesus said unto them, I am the bread of life." How he became such we learned in Chap. 3:16.

Between this bread of life, and the bread for which they were seeking, there was a vast difference. Bread satisfied the physical needs for the time being, but the bread of life, satisfieth the needs of man's being for all time: "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." It was not, nor is it enough simply to come to Jesus; there must be faith in him. That this is so he made very clear to them when he said, "But I say unto you, that ye have seen me, and

yet believe not." But there was a reason for this, for "All that which the Father giveth me shall come unto me. And, since they had not come to him it was very manifest that they had not been given to him by the Father. And to those who would come unto him he gave them this assurance, "And him that cometh unto me I will in no wise cast out." And this is the reason, "For I am come down from heaven, not to do mine own will but the will of him that sent me;" that is, those who came unto him, since they had been given to him, he could not do otherwise than accept, since as he said he came not to do his own will but the will of him that sent him: "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing." That is through death, since they had come unto him they would not be lost as it was the will of the Father that he should lose none, "but should raise it up at the last day." How this was to be, he goes on to explain, "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him should have eternal life, and I will raise him up at the last day".

His demonstration of the fact that he was the bread of life causes dissatisfaction among his hearers, and they take exception to his statement. They looked upon him as they knew him, and not as his miracles revealed him. They took him as an individual, and not the miracle as the point from which they reasoned, and so failed to reach a correct conclusion concerning him. "The Jews therefore murmured concerning him because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?"

He does not attempt to give a solution to the problem as it presents itself to them, but proceeds to explain why it is that they do not understand. First they do not see in him the bread of life because God has not drawn them: "Jesus answered and said unto them Murmur not among yourselves. No man can come to me, except the Father who sent me, draw him;" and those who come to him, he tells them what he will do for them; "And I will raise him up in the last day."

In the second place they do not understand because they have not been instructed of God. "It is written in the prophets,



and they shall be taught of God." It was through the prophets they had been taught, but they had not accepted their teaching, for "Every one that hath heard from the Father, and hath learned, cometh unto me." The fact that they had not come unto him, was evidence in itself that they had not learned, besides he had already told them this (5:38.) For fear that they might misunderstand, and think he meant a direct or personal communication, he adds, "Not that any man hath seen the Father save he who is from God, he hath seen the Father."

In conclusion he reiterates what he has already said and draws the distinction between the bread upon which they placed so much importance and the bread which he represents: "Verily, verily, I say unto you, He that believeth hath eternal life," because, "I am the bread of life." And now he makes clear the distinction between the two breads: "Your fathers ate manna in the wilderness, and died. This is the bread which cometh down out of heaven: that a man may eat thereof and not die. I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever: Yea and the bread which I will give is my flesh, for the life of the world."

Three times in close connection he has demanded of man faith in himself, and made statements which if they are not true make him and his teachings unworthy of acceptance. Having shown that the eating of the true bread is an act of faith, he shows that it will be by his death that he will become the bread of life to man. 6:41-51.

Following the dissatisfaction which was expressed concerning his teachings came dissension: "The Jews therefore strove one with another," over his last statement, for they were "saying, How can this man give us his flesh to eat?" Passing over their question he simply tells them what they must do: "Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves." Those who believed themselves to be the chosen of God, he informs them that they were spiritually dead but of those who believed on him he says, "He that eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day." How this is accomplished he now sets forth, "For my flesh is meat indeed, and my blood is drink indeed." The words "eateth" and "drinketh" are



simply metaphorical expressions of faith in him. (Comp. v. 47)

That there is something more than the mere act of faith he now declares, there is a life. "He that eateth my flesh and drinketh my blood abideth in me and I in him." This is how he becomes eternal life unto men, the believer being in Christ, and death having no power over Christ, he having conquered death, death consequently has no power over the individual. The truth of this is made plain in his words which follow, "As the living Father sent me, and I live because of the Father: so he that eateth me, he also shall live because of me."

He concludes his talk with this brief summary: "This is"—that is I am—"the bread which came down out of heaven: not as the fathers did eat," manna in the wilderness "and died," in the physical sense, but in the spiritual, but rather "he that eateth this bread," that is by believing on him, "shall live forever. These things said he in the synagogue, as he taught in Capernaum." 6:52-59.

The result of this dissatisfaction and strife was defection, the forsaking of him by many of those who had become his disciples. The dissatisfaction and strife had called forth from Jesus the above statement, which when some of his disciples heard it, caused them to forsake him, "Many therefore of his disciples, when they heard this, said, This is a hard" (or harsh) "saying; who can hear it?" They misunderstood him, because they took him literally, they thought he meant that they should eat his flesh and drink his blood, which seemed too repugnant, and they were offended. "But Jesus, knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of Man ascending where he was before?" If this that I have said cause you to stumble, what would you do if you saw something you could not understand? But this need not offend you, "It is the Spirit that giveth life;" while "the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." This is said by way of explanation for the benefit of his disciples. He would have them know that what he had said referred not to a physical reception of his flesh, but to an appropriation of him by the Spirit of Man.

That some should leave him was not strange, "But there are some of you that believe not." And by way of explanation John

adds, "For Jesus knew from the beginning who they were that believed not," that is those who had left him, (v. 66), "and who it was that should betray him." Picking up the thread of his discourse he continues, "And he said, For this cause have I said unto you, that no man can come unto me except it be given unto him of the Father." That is, as he has already said, all who had been taught of God, and had learned of him, came unto him, because they were drawn by what Jesus had revealed unto them; but those whom Christ was addressing and those who had nominally been his disciples, but had forsaken him, not having been taught of God, consequently could not come unto him. The reason for their not being drawn by God lay not with God, but with themselves. Those who had been nominally his disciples, had been so because of the loaves and fishes, so when they saw the material advantages disappearing, as they did in this address, they were ready to turn back. "Upon this many of his disciples went back and walked no more with him."

And now, as if saddened by the evidence of what he already knew, "Jesus said therefore unto the twelve, Would ye also go away?" But he is comforted by the declaration of their faith, made through Peter, who on this occasion, as on previous ones, acted as their spokesman. "Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Giving evidence that they had understood his teachings at least to a limited extent, and comprehended at least something of his character. "And we have believed and know that thou art the Holy One of God." Accepting this profession of their faith, he calls attention to the fact that this was not true of them all: "Jesus answered them, Did not I choose you the twelve, and one of them is a devil? Now he spake of Judas Iscariot, for he it was that should betray him, being one of the twelve."

6:60-71.

Following the testimony which was given in connection with the controversy concerning the bread of life, John gives the testimonies which were given at the Feast of Tabernacles. The first testimony is given in connection with Jesus' defense of his divine authority. Introductory to this John gives an account of his retirement into Galilee, and the reason: "And after these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him." And also tells how he

came to go to the feast, "Now the feast of the Jews, the feast of the tabernacles, was at hand." While expecting him to go, yet his brethren urge him to go, for the reasons which they give. "His brethren therefore said unto him, Depart hence, and go into Judea." From their words it would appear that he had been doing many miracles quietly in Galilee, while seeking to escape the hostility of the Jews. And although they were not as yet believers in his divine character, (v. 5) yet they seemed to have deemed these miracles sufficient as credentials to establish his claims, so they urge him to go for the reason which they give, "that thy disciples also may behold thy works which thou doest." And this was their argument: "For no man doeth anything in secret, and himself seeketh to be known openly." This was their argument, if he was the Messiah he would not do the works in secret, which were sufficient proof of his character, and then openly seek to be known as such without doing those things with which he could substantiate his claim.

What follows is not in question of the fact of his having done, but rather in the sense, if you are going to do these things, do them not where they will be unknown, but go and do them where they will become manifest unto the world, "If thou doest these things manifest thyself to the world," that men may believe on you. To do this there was no better place than Jerusalem, and there could be no more opportune time than at one of the feasts. In explanation of their request John adds, "For even his brethren did not believe on him."

Replying to them Jesus gave a reason for the strangeness of his action in remaining away from Jerusalem: "Jesus therefore saith unto them, My time is not yet come; but your time is alway ready." The time had not yet arrived for him to show himself to the world as the Messiah, but they could show themselves at any time in their private capacity. This was because the hatred of the Jews was so intense that for him to have gone to Jerusalem at this time, as he did later, would have brought matters to a crisis prematurely. For them it was perfectly safe, as he states, "The world cannot hate you; but me it hateth, because I testify of it, that its works are evil." The world, not simply the Jewish nation alone but all men, could not hate them, because they were still in accord with it, but not so with Jesus, he was out of harmony with it, and his life, words and works

condemned both it and its works, for they were evil. Consequently it hated him intensely, but the time had not yet arrived when their hatred would find a culmination. Such being the case, he says to them: "Go ye up unto the feast," and he would remain away. "I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them he he abode still in Galilee. But when his brethren were gone up unto the feast," he evidently changes his mind and decides to go up quietly, "then went he also up, not publicly, but as it were in secret."

Very naturally expecting to find him in Jerusalem at this time, "The Jews therefore sought him at the feast, and said, Where is he?" That he was the one great subject of conversation is evident from this statement, "And there was much murmuring among the multitudes concerning him." Opinions differed, "Some said, He is a good man; others said, Not so, but he leadeth the multitudes astray." But this was not an open discussion, "Howbeit no man spoke openly of him for fear of the Jews." While the multitude was afraid to take sides openly either for or against him, yet Jesus was not afraid to quietly make his appearance in the Temple. "But when it was now the midst of the feast Jesus went up into the temple and taught."

The expressions of surprise which came from the people at the character of his teachings, afford him an opportunity to set forth both the character of his teachings and of himself, and at the same time defend himself against the charges which had been made in the discussions which had taken place. In doing this he first shows them that their failure to recognize him and his teachings was due to their failure to do the will of God. Judging from the teachings which followed, well might they be surprised and say, "How knoweth this man letters, having never learned?" They did not mean to say that he was uneducated, but it was because they knew he had not been taught in the Rabbinical schools, and yet in a most marvelous and wonderful way he established all of the assertions which he made, and at the same time showing a most remarkable knowledge of the scriptures and the things of God. His answer to their question explained what seemed to them so mysterious: "Jesus therefore answered them and said, My teaching is not



mine but his that sent me." He does not ask them to accept simply his declaration, but goes on to tell them how they may verify what he has said, "If any man willet to do his will he shall know of the teachings whether it be of God, or whether I speak from myself." If they will only do the will of God, it will be possible for them to know from whence his knowledge came.

The natural inference then is that their failure to recognize his authority as a teacher was due to their failure to do the will of God, and then gives them a basis for their judgment of him: "He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." Then he proceeds to show how they have erred in their judgment of him: "Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?" The law saith thou shalt not kill, and yet here they were with murder in their heart, for they were seeking to kill him. The multitude unacquainted with the designs of the Jesus resented the charge. "The multitude answered, Thou hast a devil: who seeketh to kill?" Without noticing their accusation, he answered and said unto them, "I did one work and ye all marvel because of this." The particular work to which he referred was that of which an account is given in chap. 5:1-18. In this they judged him guilty of having broken the law, and yet as he shows he was no more guilty than were the Jews themselves. "Moses hath given you circumcision (not that it is of Moses, but of the fathers);" see Gen. 17:9-12 and Leviticus 12:1, 3; "And on the Sabbath ye circumcise a man. If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken: are ye wroth with me because I made a man every whit whole on the Sabbath?" Thus does he show that in the observance of one law of Moses, another law of his is broken. Now he says, "Judge not according to appearance, but judge a righteous judgment."

If they deemed it not really consistent with any command of God to give that sign which brought one into the covenant relation with God, on the Sabbath, neither was this act which brought the man into the same relation, although it was done by healing him and forgiving him his sins. Thus very clearly has he shown them that their failure to recognize him, and his



authority as a teacher was due to their neglect to do the will of God and to errors in their judgment of him. 7:14-24.

In the next paragraph he shows them that their failure to recognize him as the Christ was due to their lack of knowledge of God. It came about in this way. Seeing him in the temple, "Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?" Since they had not seized him, could it be possible that the rulers had made the discovery that he was really the Christ? Such was the question to which they gave utterance.

But, as far as they were concerned personally, they without any hesitancy settled the question to their own satisfaction. Howbeit we know this man whence he is: but when the Christ cometh no man knoweth whence he is." Their making this statement leads him to give another reason why they did not recognize him: "Jesus therefore cried in the temple teaching and saying, ye both know me, and know whence I am." He thus admits that they had a certain kind of knowledge of him, but he says, "And I am not come of myself, but he that sent me is true," or a reality, "whom ye know not. I know him, because I am from him, and he sent me." Very plainly he tells them, that had they known God they would have known him.

7: 25-29.

And now in this connection John gives an account of how they tried to seize Jesus, and the testimony which he gave to the officers who were sent to take him. Because he so unqualifiedly asserted his divine origin and authority, which they considered blasphemy, "They sought therefore to take him: and no man laid his hand on him," and for this reason, "because his hour was not yet come." Until his work was completed they could have no power over him. But not all were opposed to him, for we are told, "But of the multitude many believed on him," and their faith was not without a reasonable basis, "And they said, When the Christ shall come will he do more signs than those which this man hath done?" They felt that what he had done was sufficient evidence to establish the fact that he was the Messiah.

When the Pharisees heard these things they were aroused to

action. "The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him." Their purpose was to put an end to his teaching, seeing that it, together with the many wonderful works which he had done, had made a marked impression on the people. When the officers came to Jesus, "Jesus therefore said, yet a little while am I with you, and I go unto him that sent me." Having previously declared that he came from God, he now informs them that in a very short time he would return unto God. Then "Ye shall seek me," as they did after his resurrection, "and where I am ye cannot come," for he would no longer be on earth but in heaven.

Not understanding what he said, "The Jews therefore said among themselves, whither will this man go that we shall not find him? will he go unto the Dispersion," (or to those Jews who were scattered abroad) "among the Geeeks, and teach the Greeks?" Not knowing what was in the future they thought he would go to the Greeks upon the same mission as he had been to the Jews. "Thus it was they could not understand his meaning, so they ask, What is the word that he said, Ye seek me, and shall not find me: and where I am ye cannot come?" 7: 30-36.

In this defense of his authority he declared himself as having come from God, and that his character was revealed in his teachings, and now in his loving invitation he so speaks that many declare him to be the Christ: "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink." This invitation was no doubt suggested by a custom which was in all probability in vogue at that time. At the morning and evening oblation, a priest filled a golden vessel with water at the pool of Siloam and carried it to the temple where it was received with trumpet blast, and the words of Isa 12:3—"With joy shall ye draw water out of the well of salvation." And now to those longing for its fulfillment, who in darkness were seeking for some reality in the midst of all this formality, to them he extends this invitation and gives this promise, "He that believeth on me the scriptures hath said, out of his belly shall flow rivers of living water." His meaning John gives us, "But this spake he of the Spirit, which they that believed on him were to receive."

This was not a present, but a future blessing, "for the Spirit

was not yet given; because Jesus was not yet glorified." For he had not yet ascended into heaven, nor had he sent the Spirit into the world. The result was a diversity of opinion concerning him. Some who did not identify the expected Prophet with the Messiah, said, "This is of a truth the prophet (see Deut. 18: 15, 18). Others said, this is the Christ." To such a conclusion concerning him the objection was raised, "But some said, What, doth the Christ come out of Galilee?" They knew him only as a resident of Galilee, and in support of their objections to such a conclusion they appealed to the scriptures, "Hath not the scriptures said that the Christ cometh of the seed of David, and from Bethlehem the village where David was?" From this it was evident that they were ignorant of the fact that Jesus was born in Bethlehem. Thus did they unintentionally establish the fact that he was the Christ. The result was a division among the people, "So there arose a division in the multitude because of him." Since his time had not yet come there was a restraining influence present which kept his enemies from seizing him, "And some of them would have taken him; but no man laid hands on him." 7: 37 44

The nature of the impression which he made upon the officers that came to seize him is seen in the report which they made to the chief priests and Pharisees. It is evident that they too believed that he must be the Christ: "The officers therefore came to the chief priests and Pharisees: and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. At once the Pharisees began to deride them by saying, "Are ye also led astray?" And as if to administer to them a stinging rebuke, they said, Hath any of the rulers believed on him, or the Pharisees?" Implying that they were the ones who were to be their patterns in matters of faith; and then with scorn referring to those who had believed on him, they added, "But this multitude who knoweth not the law are accursed."

This onslaught brings Nicodemus to the defense of Christ, who apparently was a secret believer in Christ, for "Nicodemus said unto them, (he that came to him before, being one of them), Doth our law judge a man except it first hear from himself, and know what he doeth?" They had just declared that the multitude knew not the law, and for this reason were accursed, and

Nicodemus here calls their attention to the fact that they who claim to know the law, were acting contrary to the law in judging Jesus as guilty before he had been heard. Turning upon Nicodemus, feeling keenly the rebuke, they sneeringly said, "Art thou also of Galilee?" Implying that he too must be one of them or else he would have no sympathy for this man—and well he knew the contempt in which the Rabbis held the Galileans. And then, as if to settle the whole matter, they said, "Search and see that out of Galilee ariseth no prophet." In their inconsiderate zeal and intense hatred they were led into stating a historical error, for the prophet Jonah came out of Galilee. 7: 45 52.

Passing over that portion which is authentic, but not genuine, (that is an incident which transpired but was not written by John,) the thread of the discourse introduced in verse 37 is resumed in the 12th verse of the 8th chapter. "Again Jesus spake unto them, saying, I am the light of the world." Here begins his exaltation of himself. Having spoken of himself as the bread of life, and then as the water of life, he now speaks of himself as the light of the world. Looking backward none will question his claim, for he is truly so, intellectually and socially in the light he has shed on the problems of thought and life. Turning from the general to the particular, he adds, "And so he that followeth me shall not walk in darkness, but shall have the light of life." Light as to the conduct of life, or the manner in which man shall live to the best advantage, both in this life and the life to come. Such a declaration as this was not allowed to go unchallenged, so, "The Pharisees therefore said unto him, Thou bearest record of thyself; thy witness is not true." That he had not borne witness of himself alone he had already stated, and had pointed out the witnesses which had testified in his behalf, (see chap. 5: 30 47) And since what he declared did not rest on his testimony alone, it was perfectly proper that he should testify in his own behalf.

In replying to this challenge, he affirms that his testimony was true because it was based on exact knowledge, while their judgment was based upon a lack of knowledge, and upon error: "Jesus answered and said unto them, Even if I bear witness of myself, my witness is true," and the reason is, "for I know whence I came and whither I go." Having come from heaven



his knowledge was immediate and exact, while their judgment was based on a lack of knowledge, "but ye know not whence I came or whither I go," because they knew not God (chap. 7:28). Along with a lack of knowledge, there was error in the manner of their judgment of him, "Ye judge after the flesh." To them he was nothing more than a mere man. And while they were willing to pass judgment on him, yet he passed judgment on no one, "I judge, no man," for such was not his present mission. But if he was to judge, he assures them his judgment would be without error, "Yea, and if I judge, my judgment is true," and this is the explanation, "for I am not alone, but I and the Father that sent me." His judgment, consequently, would not be human, but divine, and as such would be correct and infallible.

Having thus brought in the question of his character, he anticipates their objections by stating how this has been established. According to the Jewish law, two witnesses were sufficient to establish a fact, and to this point he calls their attention: "Yea, and in your law it is written, that the witness of two men is true." This being the case, all that he has declared concerning himself has been established, for "I am he that beareth witness of myself, and the Father that sent me beareth witness of me." In reply to this they simply asked the question, "Where is thy Father?" As much as to say, well, if he is going to testify on your behalf, why is he not here? Replying, "Jesus answered, Ye know neither me nor my Father." Since you do not know me ye do not know my Father, for "if ye knew me ye would know my Father also." Not knowing God it was not possible for them to know him. "These words spake he in the treasury, as he taught in the temple: and no man took him: because his hour was not yet come." 8:12-20

As his talk continues his claims advance; he further exalts himself in claiming to be the Son of God, and the Son of Man, and in demanding belief in him as such: "He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come." Having told them that he had come from the Father, and that they knew him not (7:28, 29; and 8:19) he here tells them of his intention to return unto the Father, and when he does they will seek him and not find him. (7:24) They will seek him not from any con-



sciousness of spiritual need but as they did at the time of his resurrection, and shall die in their sins, (v. 24) and because of this they will not be able to come where he will be. All of which they were unable to understand as we do who are looking backward.

When he made similar statements in the early part of this talk before his ever-changing audience, they had asked would he go unto the Dispersion; but now they ask will he go to the realms of the dead reserved for the wicked where no true Israelite would go. This impression they received because he gave them to understand that his going would be of his own volition. "The Jews therefore said, Will he kill himself, that he said, whither I go, ye cannot come?" Since it was by this act they considered he would separate himself from them.

But such was not going to be the case, the separation would take place for other reasons, and he so tells them: "And he said unto them, Ye are from beneath; I am from above; ye are from this world: I am not of this world." This in itself would not be an insurmountable barrier, but there was still another reason which would be in their case: "I said therefore unto you that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins." They would not be able to come where he was, because they would not believe on him, and the reason why they would not believe on him was because they were earthly and carnal.

After he had said these things, "They said therefore unto him, Who art thou?" In answering their question he does so indirectly, and in doing so exalts himself as Son of man and Son of God. "Jesus said unto them, Even that which I have spoken unto you from the beginning." He felt it was unnecessary to say again what he had said on so many previous occasions, as he says, "I have many things to speak and to judge concerning you:" that is, many things about which I might talk to you, and for which I might condemn you, but this I will not do, but will perform the mission upon which I have been sent, that is to declare unto the world the truth. "Howbeit he that sent me is true, and the things which I have heard from him, these speak I unto the world." But, "They perceived not that he spake to them of the Father," and the necessity of plainer speech being evident, "Jesus therefore said, When ye have

lifted up the Son of Man then shall ye know that I am he." That such was the case, is seen in Matt. 27: 54. Something else they will also understand, "And that I do nothing of myself, but as the Father taught me, I speak these things," for it will be revealed unto them by the things which they will witness. Coming as they did in response to his cry (Matt. 27: 46) these things was sufficient evidence of the truth of what he now says "And he that sent me is with me: for he hath not left me alone," and this is the reason, "for I do always the things that are pleasing to him." 8: 21-30.

To those who believe on him he now addresses himself, because he knew the shallowness of their faith, and had read in their hearts a false interpretation of his work and of their own needs. This appears as the conversation advances, and in the discussion which follows he claims power over sin and death. "Jesus therefore said then are ye truly my disciples." Something more than a mere acceptance of him was necessary. They were to abide in his word so that their lives would be a living expression of his teachings: "And ye shall know the truth, and the truth shall make you free," that is, free from sin, and the power of sin.

His meaning they did not understand, and indignant, "They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man." In making this statement they forgot their Egyptian bondage, and the Babylonian captivity, to say nothing of the fact that their present state was only a semblance of liberty. In replying to their question, "How sayest thou ye shall be made free?" he shows them how they are still in bondage: "Jesus answered them, verily, verily, I say unto you, every one that committeth sin is the bond-servant of sin." The bondage to which he referred was moral rather than political. That he might impress upon them the far-reaching consequence of what he has just said he calls attention to the statutes of the bond-servant, "And the bond-servant abideth not in the house forever: the son abideth forever." The bond-servant could be sold, exchanged or cast off, but the relation of the son could not be changed, for he would always remain a son. "If therefore the son shall make you free, ye shall be free indeed," not in appearance, but in reality. Thus did he show them that as the bond-servants of sin they

would be cast out of the Kingdom of Heaven, but if he had made them free they would be free not only in appearance, but in reality, and would take their places in the household of God.

Next he shows them how they are in bondage to sin. He admits that physically speaking they are children of Abraham: "I know that ye are Abraham's seed," but denies that they are in a spiritual sense, "Yet ye seek to kill me," and for this reason, "because my word has not free course in you." The fact that they sought to kill him was also sufficient evidence as to who was their father: "I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father." Failing to catch his meaning, they reiterated their former statements, "They answered and said unto him, Our father is Abraham." Jesus now proceeds to show them that this is not so: "Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham," for he believed God, (see Rom. 4: 3) and did not the works of which they were guilty, while "Ye do the works of your father." (7: 20, 44.)

Still they do not understand, and thinking he meant that in a human sense they had another father instead of Abraham, "They said unto him, We are not born of fornication." This they said desiring to slur him, and since he appeared unwilling to acknowledge Abraham as their father; they add, "We have one father, even God." (See Mal. 2:10 and Isa. 63:16.) This claim he refutes: "Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me." Having like natures it is natural to expect that they would recognize him, and loved him, but since they had not recognized him, and did not love him, this was in itself sufficient evidence that God was not their father as well as the fact that he was not understood by them. This fact he brings home to them when he asks. "Why do ye not understand my speech?" Without waiting for their reply, he gives the reason: "Because ye cannot hear my word. They could not hear because of any physical or intellectual difficulty, but because, "Ye are of your father, the devil, and the lusts of your father it is your will to do," because they chose to follow their inclinations and desires for

evil. This also accounted for their desire to kill him, for "He was a murderer from the very beginning, and standeth not in the truth." He was a murderer because he killed men spiritually. (Rom. 5:12) through his lie, and he stood not in the truth, "because there is no truth in him. When he speaketh a lie he speaketh of his own," or out of his very nature; "for he is a liar, and the father thereof." This explains why they did not believe him: "But because I say the truth ye believe me not," simply because their nature makes this an impossibility. All of which he compells them to admit by the question, "Which of you convicteth me of sin?" Yet he had convicted them of sin.

Furthermore God was not their Father because they believed him not. Again a question is used to bring this out, "If I say truth why do ye not believe me?" And the reason is, "He that is of God heareth the words of God: for this cause ye hear them not because ye are not of God." Having thus clearly shown that they were not what they believed themselves to be, neither the children of Abraham nor the true children of God, yet because they were so entrenched in this belief they utterly failed to grasp his demonstration, and the consequence was they considered his talk so presumptuous and preposterous that they looked upon him as an antagonist (Samaritan) and as one beside himself: "The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil?" As to the charge that he has a devil, this he quietly denies: "Jesus answers, I have no devil, but I honor my Father," in all that I have said, while in what you have said, "ye dishonor me," and so dishonor my father. Instead of seeking the honor which belongs to me, "I seeketh not mine own glory" but "there is one that seek" my glory "and judgeth" those who do not. (John 5:23 and 45.)

That they might escape condemnation he points out a way of escape, "Verily, verily, I say unto you, if a man keep my word, he shall never see death." Not understanding that he referred to spiritual death, they considered this statement only a confirmation of what they had previously said, "Now we know that thou hast a devil," because they considered this a senseless exaltation of himself, as is seen in the argument which follows, and by which they established their claim: "Abraham died, and the prophets; and thou sayest, If a man keep my word, he



shall never taste of death. Art thou greater than our father Abraham who died? If death conquered these, who art thou that thy words are able to conquer death.

In reply, "Jesus answered, if I glorify myself my glory is nothing," amounts to nothing more than mere assertion, but, "it is my father that glorifieth me," and it is from him I derive my power over death. The one "of whom you say, that he is your God."

Thus plainly he declares himself as the Son of God, and as for them, he plainly tells them, "And ye have not known him: but I know him." And concerning failure on his part to so declare himself, he says, "And if I should say, I know him not, I shall be like unto you a liar," who say you are sons of God and know him not. And herein lies the difference between us, "but I know him and keep his word," while you know him not and keep not his word. Furthermore, "Your father Abraham rejoiced to see my day," the day of my appearance upon earth; "and he saw it, and was glad." That is saw in his present state in paradise, probably as did Moses and Elijah. (Mat. 17:3)

With this conception of him as a man still before him, "The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" In his reply Jesus set forth his divine nature in his assertion of his eternal character: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." Indignant at him, because they considered his statement blasphemous, "They took up stones therefore to cast at him: but Jesus hid himself and went out of the temple," losing himself in the crowd he was enabled to escape from the temple unobserved. 8:31-59

In connection with his exaltation of himself, as the light of the world, his mission is set forth in a concrete way in the miracle of his healing of the blind man, in which he becomes to him light. This came about incidentally, "And as he passed by, he saw a man blind from birth." Because God had declared that the punishment of sin would be visited upon the children, (Ex. 20:5; 34:7; Num. 14:18) the Jews looked upon all personal afflictions as punishment of sin, so the questions of the disciples was not an unnatural one: "And his disciples ask him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?" But Jesus declared in this instance such was not



the case. "Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him." Here was a personal affliction which was not the consequence of any sin, but a case which afforded the manifestation of God's willingness and ability to help man, and this work he teaches, must be done as the opportunities present themselves, for the reason which he gives: "We must work the works of him that sent me, while it is day; the night cometh, when no man can work."

Besides it was his duty to let his light shine. "When I am in the world I am the light of the world." In proof of his assertion he at once proceeds to open the eyes of the blind man: "When he had thus spoken, he spat on the ground, and made clay of the spittle, and annointed his eyes with the clay, and said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent.)" Many and fanciful are the explanations as to why he did this and made this requirement, but nothing definite is known. But one thing is certain, his healing was conditioned upon his obedience to the requirements of Christ, for, "He went away therefore, and washed, and came seeing." When his neighbors saw him, and those who had known him as the blind beggar, they doubted: "The neighbors therefore, and they which saw him aforetime, that he was a beggar," they could hardly believe their own eyes, and doubtingly "Said, is this not he that sat and begged? Others said, it is he: others said, No, but he is like him," but "He said, I am he." Their first question was a very natural one, "How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went and washed, and I received sight." In his reply he gives a simple statement of the facts without any attempt at an explanation. Not having received the desired information, their next thought was to go to the one through whom the miracle had been performed, "And they said unto him, Where is he? He saith I know not." Since he was unable to tell where Jesus was they felt it their duty to take him before the proper authorities because the law had been violated "They bring to the Pharisees him that afore time was blind. Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes." Very naturally the Pharisees asked him

the same question which already had been asked, since this was the point upon which they wished some light: "Again the Pharisees also asked him how he received his sight." His reply is simply a brief statement of what he had previously stated. "And he said unto them, He put clay upon mine eyes, and I washed and do see." The restoring of a man's sight being a supernatural act, they sought to fix the character of the one who did it, so, "Some therefore of the Pharisees said, This man is not from God," and this is the basis of their conclusion, "because he keepeth not the Sabbath. But others said," very properly, "How can a man that is a sinner do such things? And there was a division among them."

In the midst of this dispute they turn to the man and ask him his opinion of Jesus. In his reply he holds to the view that he was from God: "And he said, He is a prophet." His reply not being to their liking, they began to suspicion that he was attempting to deceive them, and that he was not the person he claimed to be: "The Jews therefore did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight." In calling them to establish his identity, they asked the question that was uppermost in their minds: "And asked them saying, is this your son, who ye say was born blind? how doth he now see?" The first question they answer without hesitation: "His parents answered and said, We know that this is our son, and that he was born blind." But when it comes to answering the second question they are non-committal, and refer them to their son for an answer, "but how he now seeth, we know not; he shall speak for himself." If they had an idea as to who did it, or as to what they thought he was, they refused to give expression to it, and adhered to a simple statement of the facts, because they feared the Jews, for "These things said his parents, because they feared the Jews." And this was the ground of their fear, "for the Jews had agreed already, that if any man should confess him to be the Christ, he should be put out of the synagogue. Therefore said his parents he is of age, ask him." From this it is manifest that they are aware of the fact Jesus claimed to be the Christ, and that some so considered him, and accordingly they had taken this action; and also that in the minds of the parents

there was a growing conviction that this Jesus was the Christ.

From the parents the Pharisees turn again to the son: "So they called a second time the man that was blind and said unto him, Give glory to God." They said this believing him to be mistaken, and at the same time with a view of impressing him with the seriousness of the whole matter, and to convince him of his error they add, "we know that this man is a sinner." In his reply he meets them, as he had met them before, with the simple statement of the facts: "He therefore answered, Whether he be a sinner I know not: one thing I know, that whereas I was blind, now I see." Having failed to get rid of the fact, they return to the question as to how it was done, in hopes, in all probability, of securing something that might be used against Jesus; "They said therefore unto him, What did he to thee? how opened he thine eyes?" Whether he saw through their question or simply became irritated at its repetition, "He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again?" And adds rather sarcastically, "Would ye also become his disciples?" This in return irritates them, and they openly accuse him of what they all along seem to have taken for granted, "And they reviled him, and said, Thou art his disciple." Furthermore if he was a disciple of this prophet, they would have him know they were disciples of a greater prophet, and one who was of God, and so they add, "but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is." This last statement calls forth from the man a rebuke which is remarkable for the soundness of its logic, and the conclusion which he forces upon them is irresistible. He first shows that he could not be a sinner, and second that he must be from God: "We know that God heareth not sinners: but if any man do his will him he heareth." And "Since the world began it was never heard that any one opened the eyes of a man born blind." This having been done, and the fact established, there is only one conclusion to be reached, "If this man were not from God, he could do nothing." His argument being unanswerable, they make no attempt to reply, and do the only thing left to them, denounce him, and eject him: "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

That the man did not recognize him as the Christ, is evident from what follows. And when "Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him?" This shows that he had a willing mind, and when "Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee," his answer shows that he considered the evidence which had been submitted, as being sufficient as a basis for his faith: "And he said, Lord, I believe. And he worshipped." In this last act he gave to Jesus that reverence which belongs alone to God.

This acceptance of him leads Jesus to point out the difference between the man and those who had brought him to Christ, and the separation that is to take place which will come about through himself. "And Jesus said, For judgment came I into the world, that they which see not may see; and that they which see may become blind." The fundamental idea of the Greek word which is translated judgment is separation or selection. The separation taking place in this way, those that see not, as this man, or as those who are in heathen darkness, by the coming of Christ see. He saw physically when Christ opened his eyes, and spiritually when he accepted the evidence presented by Christ, and believed on him. While they which see as did the multitude, and as the Pharisees in spiritual things, by his coming, and their refusal to accept the evidences, and by not believing on him, became spiritually blind. Realizing that he spoke of them, "Those of the Pharisees which were with him heard these things and said unto him, Are we also blind?" Having answered this question, he passes over it in order to show a further difference which exists between the man and themselves. While the man had been blind, yet he had been so without sin, (v. 3) but not so with them, "Jesus said unto them, If ye were blind," that is physically, "ye would have no sin: but now ye say, We see," and do not, that is why "sin remaineth" because they refuse to believe on him in the face of all the evidence presented.

In this connection Jesus shows their character as men, and as religious leaders, in the parable of the Good Shepherd. As men, that they are the enemies of God: "Verily, verily, I say unto you, He that entereth not by the door into the fold of the



sheep, but climbeth up some other way, the same is a thief and a robber." Since he is the door, and they had refused to believe on him, (v. 7) no other inference seems possible since the thief and the robber is the natural enemy of the shepherd. Their refusal to believe on him also fixes their character as religious leaders: "But he that entereth in by the door is the shepherd of the sheep." Had they believed on him they would have shown themselves true shepherds of Israel. And furthermore they would have found an entrance into the sheepfold, which is heaven, for God the Father would have admitted them, for "To him the porter openeth." From v. 15 it is perfectly clear that in this figure the Father is meant. That they are not the Father's he makes very plain: "and he calleth his own sheep by name, and leadeth them out." Those who have heard his voice and believed on him, and followed him, coming out of Judaism. And, "When he hath put forth all his own, he goeth before them, and the sheep followed him: for they know his voice." He goeth before as a true leader, and those who have believed follow because they are his, but they will not follow the Pharisees for the reason, "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." The sheep of God's fold will not follow the Pharisees because they are strangers and are not known of God. "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."

With the seventh verse Jesus enters upon an explanation of the parable. Since the door was first mentioned, and because they understood not what he had said, "Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep." That he means the door of the fold seems clear from v. 9, but uses this expression in order that there may be no misunderstanding as to the relation in which he stood to believers. And as for the Pharisees "All that came before me are thieves and robbers." The "all" is not so much remote as immediate in its reference. He thus characterizes the religious teachers of his day, because they sought not to enter into the Kingdom of God through him. Such being their character, very naturally, "the sheep did not hear them."

Having stated their character, he now points out that this character may be seen in the differences in their purposes.



Concerning himself he says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and shall find pasture." That is they shall find salvation and satisfaction for every want. Concerning them he says, "The thief cometh not, but that he may steal, and kill, and destroy." The Pharisees were notorious because of their robbing of the widow and the orphan, and their oppression of the poor, and at this time they were seeking to kill Jesus. While "I came that they may have life, and may have it more abundantly." Both in this world and the world to come, as they were soon to learn in the resurrection of Lazarus.

The difference in their character he further develops by showing what each will do for the sheep: "I am the good shepherd: the good shepherd layeth down his life for his sheep." This he afterward did. "While he that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling." The truth of this was only too soon to be revealed. (See Josephus.) But this is not true of Jesus in his relation with his sheep, for his is a personal and intimate relation; neither is it true of him in what he will do for his sheep: "I am the good shepherd: and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." And this is what he will do for his sheep: "And I lay down my life for the sheep."

In this connection he takes occasion to say that others besides the Jews will enter the Kingdom of God: "And other sheep I have which are not of this fold: them also I must bring and they shall hear my voice." After the Jews as a nation rejected Christ, and when the early converts from Judaism were scattered abroad by persecution, the Gentiles gladly heard the Gospel, and Jew and Gentile became one fold, as he said, "And they shall become one flock with one shepherd." And if the Pharisees hated him God loved him, "Therefore does the Father love me because I lay down my life that I may take it again," and love him for the sacrifice he made.

Knowing that they were plotting his death (7:25) he adds, "No one taketh it away from me, but I lay it down of myself," and asserting his divine character, he informs them. "I have power to lay it down and I have power to take it again," a pre-

rogative which does not belong to man. That he should do this was not merely of his own volition, but because, "This commandment received I from my Father."

As a result of what he said, "There arose a division among the Jews because of these words. And many of them said, He hath a devil, and is mad: why hear ye him?" While others said, "These are not the sayings of one possessed with a devil," and made the point which was well taken, "can a devil open the eyes of the blind." 9: 1-10: 21.

Before their final rejection of Jesus, the Jews made a last request which calls forth from him the last testimony which he gave them. It came about in this way. "And it was the feast of dedication at Jerusalem: it was winter: and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense. If thou art the Christ tell us plainly. Jesus answered them, I told you and ye believe not." In the 5th and 8th chapters he had very plainly declared who he was. In the fifth chapter he not only made the statement, but also brought forth the witnesses in support of his claim. In his argument with the Jews, as we find it in the eighth chapter, he met every exception which they took to his statements, and now he felt it was wholly uncalled for, to enter upon any further discussion of the question, seeing that they would not believe, and especially since, as he says, "The works that I do in my Father's name, these bear witness of me."

In explanation of their unbelief in the face of all this he says, "But ye believe not, because ye are not of my sheep." Had they been his sheep it would have been different, because "My sheep hear my voice, and I know them, and they follow me;" and as a result, "I give unto them eternal life: and they shall never perish, and no one shall snatch them out of my hand," This is said of those who hear his voice and follow him. So long as this is true the sheep or believers are safe, because, "My Father, who has given them unto me, is greater than all," death as has been stated and Satan as implied. Being greater than all, "No one is able to snatch them out of the Father's hand;" and consequently unable to snatch them out of his hand since, "I and the Father are one."

Upon his saying this "the Jews took up stones again to stone

him." Whereupon "Jesus answered them. Many good works have I shown you from the Father, for which of those works do you stone me?" Knowing, as he did, the cause of their anger, he seeks to show the injustice of their intended act, by means of this question. Blinded by their prejudice and anger, they had failed to perceive that his words and works were essentially the same in character and "The Jews answered him, for a good work we stone thee not, but for blasphemy; and because thou being a man, makest thyself God." The charge of blasphemy he meets by quoting scripture, "Jesus answered them, is it not written in your law, I said ye are Gods? (See Psa. 82:6; Ex. 21:6; 22:8 and 28.) If he called them Gods, unto whom the word of God came." or the judges as in Deuteronomy, "(and the Scripture cannot be broken,)" why, "say ye of him, whom the Father sanctifieth and sent into the world, Thou blasphemist because I said I am the Son of God?" Here he plainly declares what he had already said indirectly. He next plainly states what he had implied in the question, the similarity of his claim and works. "If I do not the works of my Father, believe me not." If these are not supernatural and beyond the power of man, you need not believe what I say, "But if I do them, though you believe not me," that is though you do not accept my word, "believe the works; that ye may know and understand that the Father is in me, and I in the Father." Unwilling to be convinced, "They sought again to take him; and he went forth out of their hand."

"And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode." Not all of the Jews were blinded to the character of his words, "And many came unto him; and they said, John indeed did no signs: but all things whatsoever John spake of this man were true." As a result of their willingness to accept John's word, "And many believed on him there." This is the final testimony which Jesus gave to the Jews. 10: 22-42.

John having presented the discourses which declare him, and the acts which show him to be, now gives an account of the resurrection of Lazarus, which establishes the fact that he is the Son of God. "Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped

his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him saying, Lord, behold, he whom thou lovest is sick." No request was made, but the message carried with it an unexpressed invitation. "But when Jesus heard it, he said," indicating previous knowledge, and revealing the purpose of his sickness, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." That is, the glory will come to God from whom the power comes, while the Son will be glorified in that God works through him. "Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was." This delay was in all probability to allow the disease to accomplish its work, in bringing about his death. When this was accomplished he was ready to go, "Then after this he saith to his disciples, Let us go into Judea again." That they might deter him from going they call his attention to what had happened at the time of his departure from that country, "The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee: and goest thou hither again?" In his reply he quiets their fears by assuring them of his safety, and he does it in this way, "Are there not twelve hours in the day? If a man walk in the day he stumbleth not, because he seeth the light of the world," allowing them to infer that if he does his work in the time appointed he will be safe. "But if a man walk in the night, he stumbleth, because the light is not in him." And so it would be with him were he to do according to his own pleasure and not according to the will of his Father, for then the light from above would not be in him. "These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep." Death he figuratively speaks of as sleep. "But I go," according to the plan of God, for he has already said that this was to be for God's glory. (v. 4.) And for the purpose, "that I may wake him out of his sleep." But the disciples did not understand him, "The disciples therefore said unto him, Lord, if he is fallen asleep he will recover. Now Jesus had spoken of his death, but they thought he had spoken of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead." Seeing their slowness to comprehend he expresses his satisfaction over events having happened as they had, inasmuch as



what is about to transpire may lead to their believing in him. "And I was glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him." With the thought of the impending danger uppermost in their minds, they little comprehended what Jesus had said. "Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go that we may die with him."

Having introduced the subject by an explanation of Christ's delay in coming to Bethany, the writer next gives an account of his coming and of the miracle: "So when Jesus came, he found that he had been in the tomb four days already." He found also many Jews there: "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews had come to Martha and Mary to console them concerning their brother." The news of his coming having preceeded him, "Martha, therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house." And lamenting the fact of his absence, "Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died." And then, as if to ascertain something as to his intentions, she gives an intimation of a vague hope, "And even now I know that whatsoever that thou shalt ask of God, God will give thee." In response to this she receives only an indefinite promise, "Jesus saith unto her, thy brother shall rise again." Interpreting, in the only sense which the statement permitted, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." Whereupon he makes the declaration which gives her the basis for a hope that the fulfillment of this promise will be immediate, and not remote: "Jesus saith unto her, I am the resurrection, and the life,"—that is in me is that power which raises again and makes alive, and "he that believeth on me, though he die, yet shall he live." In the light of what follows, these words seem very clearly to point to Lazarus, he having believed on Christ is now to live again. And referring to the present and future, "and whosoever liveth and believeth on me shall never die." That is they may die physically, but they will, through faith in him, have eternal life spiritually. And now again he demands faith in him personally, for he said to Martha, "Believest thou this?" The reply of Martha indicates by its peculiar phraseology, that she not only believed



in him but such has been her belief in the past: "She saith unto him, Yea, Lord; I have believed that thou art the Christ, the Son of God, even he that cometh into the world." Thus in connection with the resurrection of Lazarus is found another clear testimony as to the character of Christ, and his being the Son of God.

"And when she had said this she went away, and calling Mary her sister secretly, saying, The Master is here, and calleth thee And she, when she heard it, arose quickly, and went unto him." As soon as she was aware of Jesus' near approach she hastened to him." "Now Jesus was not yet come into the village, but was still in the place where Martha met him." The Jews who were with Mary, not having heard what had been whispered to her, did not understand the case of her sudden departure. "The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there." As with Martha, so with Mary, the one thought which was uppermost in her mind found expression in a like lament over the fact that it had so happened that he had not been there: "Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." Excessive grief on Mary's part, and the confusion caused by those who came with her, precluded anything further being said. Besides the sight of their grief visibly affected Jesus. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he moaned in the spirit, and was troubled and said, Where have ye laid him?" The word translated groaning indicates a stirring of the emotions of Jesus in sympathy with the grief of Mary. To those around, the question which he asked meant nothing more than a desire on the part of Jesus to visit his tomb, and so, "They say unto him, Lord, come and see."

Following all the evidences of divinity which have been presented, we have placed in striking contrast, an exhibition of his humanity which he gives while on their way to the tomb, when we are told, "Jesus wept." Very naturally, "The Jews therefore said, Behold how he loved him!" But this was not the only evidence of his affection for Lazarus and his sisters, for this is

manifest in the frequency with which he sought the quiet of their home. In the minds of some present a question seems to have arisen, for we are told, "But some of them said, could not this man which opened the eyes of him that was blind, have caused that this man should not die?" The man referred to, no doubt, was the one mentioned in chapter 9, since his case was the most recent and the most prominent, because of the attention which had been attracted to him through the discussion which his healing had aroused. Apparently they had no thought of what was about to take place. And yet they might have known that the one who had the power to do what had been done, certainly must have the power to do what they had just said, but this does not seem to have dawned upon them. "Jesus therefore again groaning to himself cometh to the tomb." In this place, as elsewhere in this connection, the word translated groaning is a term expressing indignation. His indignation was caused by their question, for had they not already seen enough to convince them that he possessed this ability?

As to the tomb: "Now it was a cave and a stone lay against it," the door. "Jesus saith, Take ye away the stone." This request calls forth from "Martha, the sister of him that was dead," the declaration, in which she "saith unto him, Lord, by this time he stinketh," and gave as her reason for saying this, "for he hath been dead four days." Without making any explanation by way of reply, he simply reiterates in substance what he had previously said: "Jesus said unto her, Said I not unto thee, that if thou believest thou shouldst see the glory of God? Then without any further discussion, "they took away the stone."

Instead of immediately commanding Lazarus to come forth, he gives thanks to God his Father for the answer, which he was about to receive, to his prayer which he had silently made. This he does for the reasons stated: "And Jesus lifted up his eyes and said, Father, I thank thee that thou heardst me. And I know that thou hearest me always, but because of the multitude which standeth around I said it, that they may believe that thou didst send me." This was the one point which he had been trying to establish, but they had so far refused to be convinced, and now he desired this that if it were possible to convince them, that his prayer be answered.

"And when he had thus spoken, he cried with a loud voice

Lazarus, come forth." In response, "He that was dead came forth, bound hand and foot with grave clothes; and his face bound about with a napkin. Jesus said unto them, Loose him, and let him go."

The result was that some were led to believe on him: "Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him;" while others refused to be convinced: "But some of them went away to the Pharisees, and told them the things which Jesus had done."

The result of this was the opposite of what might be expected. Instead of accepting this as an evidence of the truthfulness of his claims, it only incites them to plot his death: "The chief priests therefore, and the Pharisees gathered a council, and said, What do we?" We must do something, "for this man doeth many signs." And "If we let him thus alone, all men will believe on him." Not truth, but personal interest influences them most strongly. With the popular conception of the Messiah, which was that he would come and establish a temporal kingdom, they believed that were his claims as the Messiah recognized, and an uprising follow, then would the privilege of their national worship, temple, and, religious administration be taken away from them by the Romans. They might even go farther and destroy them, as a nation, by scattering them among the provinces, "And the Romans will come and take away both our place and our nation."

In this moment of their extremity there arises one who is equal to the occasion. He points out that this man can be made a means of their salvation. By putting him to death as a seditious person, all suspicion of disloyalty will be removed, and it will at the same time strengthen the Emperor's confidence in them; "But a certain one of them, Caiaphas, being high priest that year,"—that is he was high priest at that time—"said unto them," in not a very polite way, "Ye know nothing at all." Not so much a lack of knowledge, but a slowness to see is meant: "Nor do ye take account that it is expedient for you that one man die for the people, and that the whole nation perish not." That is, don't you see that it is necessary that this man should die for your own safety and for the safety of the nation? By making him an example you will appear as quelling what appears to be an uprising, and you will at the same time show your own loyalty.

But in expressing himself in the manner in which he did, he spoke better than he knew. John tells us that while he acted of his own volition, yet as the high priest of the nation he was guided by a higher power: "Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation." This unconscious prophecy had a wider significance, "and not for the nation only, but that he might also gather together into one the children of God which are scattered abroad,"—that is, all those who might believe on him whether Jew or Gentile. The result of Caiaphas' speech was, "from that day forth they took counsel that they might put him to death."

The effect of their plotting was, "Jesus therefore walked no more openly among the Jews." Not because of any fear of them, but simply because their course indicated that further effort to convince them of his character was useless, so he "departed thence into the country near to the wilderness, into a city called Ephraim." Being more or less remote it would afford him seclusion and quiet, "and there he tarried with the disciples," giving him a chance to impart instruction to those who were willing to receive it and who stood in need of it because of what the future had in store for them.

"Now the passover of the Jews was at hand; and many went up to Jerusalem out of the country before the passover to purify themselves." These having heard of the many wonderful things in regard to Jesus were anxious to see and hear him: "They sought therefore for Jesus," and not finding him, they began to wonder if he would come to the feast, after they heard what had had been determined upon concerning him. "They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast?" The form of the question would seem to indicate a belief that he would not come for this reason: "Now the chief priests and the Pharisees had given commandment that if any man knew where he was, he should show it, that they might take him," so determined were they to carry out their designs. This concludes that portion of the treatise which shows that Jesus Christ as the Son of God is the resurrection and the life and the hope of men. 11:1-57.

Having shown from the things which Jesus<sup>c</sup> did, and from the



words which he spoke, that he was the Son of God, the remaining portion of his book John devotes to the last few days of his earthly existence, setting forth all that transpired which went to show that Jesus Christ was the Son of God. Beginning with chapter twelve, we have the recognition of Christ and his claims.

First by Mary, in her anointing of Jesus. In her love and devotion she performs that act which is significant of his character, and of the event which is so near at hand, for Christ so states in meeting the criticism which her act calls forth: "Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead." What follows occurred not at the home of Lazarus but at the house of Simon the leper, according to Matt. 26:6-13, and Mark 14:3-9. The passage, while not stating where, clearly indicates that it was elsewhere, by the wording, "So they made him a supper there; and Martha served; but Lazarus was one of them that sat at meat with him." While the supper was for Jesus and in his honor, yet Lazarus was a guest of honor. True to her inclinations, Martha assisted in its preparation and serving. While the others were occupied with the meal, "Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair." The other accounts speak of the head, indicating that both head and feet were anointed. In the light of the incident that follows, it does not do violence to look upon this as a recognition of him as her Lord and King. After she had broken the box, "the house was filled with the odor of the ointment." There was one who did not view her act with favor: "But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor?" And the reason was, "Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." In reply to this criticism, "Jesus therefore said, Suffer her to keep it against the day of my burying." An abbreviated form of the thought is, allow her to do what she will, she is preparing me for the day of my burial. And his reason for so saying was "For the poor ye have always with you; but me ye have not always."

At the feast there were others than the invited guests that



came as the feast progressed: "The common people therefore of the Jews learned that he was there: and they came," for the reason, "not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead," no doubt that they might be satisfied in their own minds as to the truth of what they had heard. This angered the chief priests all the more: "But the chief priests took counsel that they might put Lazarus also to death." and the reason was, "because that by reason of him many of the Jews went away, and believed on Jesus." What they saw satisfied them as to the claims of Jesus. 12:1-11.

We next have a recognition of Christ and his claims in the incident of his triumphal entry into Jerusalem. In this he is called both Lord and King, and affording us some basis for the interpretation which has been placed upon the act of Mary: "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." In fulfilling this prophecy he not only does so in detail, but events since have shown that he met the requirements of the context of this prophecy in his character, "And Jesus having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy King cometh sitting on an ass's colt." At the time of their occurrence the disciples did not comprehend the full meaning of the events, as they did later: "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." The explanation of the coming of this multitude is thus given: "The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness." They had told in the city what they had seen him do, and it was because of what they had said, that this multitude came to meet him: "For this cause also the multitudes went and met him, for that they heard that he had done this sign." When the Pharisees saw the multitude go, some among them seemed to realize the futility of their efforts: "The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is

gone after him." While the statement was somewhat exaggerated as to this particular reference, yet it was truly prophetic.  
12:12-19.

The last of these recognitions is by far the most important. It came about in this way. "Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus." This calls forth from him three distinct statements. The first was concerning the necessity and effect of his death, which he speaks of as his glorification: "And Jesus answereth them, saying, The hour is come that the Son of Man should be glorified." The necessity and effect he sets forth allegorically, which at the same time sets forth how he will be glorified: "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone." In his case he must die that others might live, "but if it die, it beareth much fruit." The grain of wheat has its glory in the head of bearded grain; Christ's glory is in the number of souls that come into the Kingdom through him.

His second statement is concerning how men are to regard life. "He that loveth his life loseth it." That is, he that cares more for self, his interests and comforts, than the glory of God, loses it in having missed the life eternal. "And he that hateth his life in this world," that is, he with whom self is a matter of little concern, having given himself to God, "shall keep it unto life eternal."

Continuing this thought, in the third place he speaks about serving him: "If any man serve me, let him follow me." By following him, Jesus means full surrender, and the making of many sacrifices, (see Matt. 10:37, 38; 16:24) and in return for this there is the promise, "And where I am, there shall also my servant be." And for serving Jesus there is this return, "If any man serve me, him will the Father honor."

Speaking in this strain seems to have brought to him the thought of what was before him, and he involuntarily gives expression to his feelings. "Now is my soul troubled;" and to the question, "And what shall I say? Father, save me from this hour," quickly recovering himself, answers "But for

this cause came I unto this hour," and in submission to this purpose, and the will of the Father, he adds: "Father, glorify thy name." This calls forth a response from heaven, which was a recognition of him as the Son of God: "There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again." His name had been glorified in the life and works of Jesus, and it would be again glorified in his death. Concerning the voice there was a difference of opinion: "The multitude therefore that stood by and heard it, said that it had thundered: others said, An angel hath spoken to him." Without answering the question which had arisen in their minds, as to whether it was a natural or a supernatural phenomena, he states the purpose of its coming. "Jesus answered and said, This voice hath not come for my sake, but for your sakes," that they might be led to believe on him. And not believing, "Now is the judgment of this world," that is, they now stood convicted of unbelief. And at the same time the rule of Satan will be overthrown: "Now shall the prince of this world be cast out," by means of his death which will be the inaugural of his own rule. Furthermore, "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die."

Here again the material conceptions of the Jews led to their misunderstanding him: "The multitude therefore answered him, We have heard out of the law that the Christ abideth forever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?" (see Isa. 9:7; Pan. 7:14). What they said was true, but the abiding forever in their minds was in a physical sense, which was a wrong interpretation. Jesus having claimed to be the Christ, and having said what he had, they could not reconcile these two statements, hence their question.

Instead of answering he gives them words of warning and advice, couched in terms suggested by his previous designation of himself as the light of the world. (8:12.) "Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth." Briefly stated, he meant that now was the time to act, for the reason given in the last clause. The action which he called upon them to take was, "While ye have the light, believe on the

light, that ye may become sons of light", and then they would have the light in themselves which would enable them to walk intelligently. 12:20-36.

Following the recognitions we have two statements, one from John concerning man's failure to recognize Jesus, and the other from Jesus himself concerning man's refusal to recognize him. Having been recognized by his own, the people, and by God, he withdrew and hid himself, to await until his time should have come. "These things spake Jesus, and he departed and hid himself from them." And now concerning man's failure to recognize Jesus, John shows that this was simply a fulfillment of prophecy: "But though he had done many signs before them, yet they believed not on him; that the word of Isaiah the prophet might be fulfilled, which he spake:

Lord, who hath believed our report?  
And to whom hath the arm of the Lord  
been revealed?" (Isa. 53:1.)

And the explanation of their unbelief was, "For this cause they could not believe, for that Isaiah said again,

He hath blinded their eyes,  
And he hardened their heart;  
Lest they should see with their eyes  
And perceive with their heart,  
And should turn,

And I should heal them. (Isa. 6:10.)

These things said Isaiah, because he saw his glory and spake of him." Notwithstanding this apparent general unbelief in and rejection of Jesus, John would have us know that, "Nevertheless, even of the rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Their faith was not very strong, and their love of position was too great, "for they loved the glory of men more than the glory of God."

What follows was in all probability spoken about the same time as what immediately precedes verse 37, and is a statement of Jesus concerning man's refusal to recognize him: "And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." Their rejection of him was not simply a rejection of him as an individual but a rejection of God, and furthermore he would have them know that personally he



was a revelation of God, and brought God to man's conception and comprehension. "And he that beholdeth me beholdeth him that sent me." Also that his coming was not without a purpose, "I am come a light into the world, that whosoever believeth on me may not abide in the darkness." This darkness was not merely spiritual but intellectual darkness. Men were concerned about the great problems of being, duty and destiny, and they were yet unsolved. He came shedding light upon these subjects, and by believing on him they might come into this light. As for what he said and their disbelief, "And if any man hear my sayings and keep them not, I judge him not; for I came not to judge the world, but to save the world." His mission was not to condemn but to save. But, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him:" that is God will be his judge, and his words will condemn him, "the word that I spake, the same shall judge him in the last day." And this is why, "For I spake not for myself: but the Father that sent men, he hath given me a commandment, what I should say, and what I should speak."

Thus did their refusal to believe on him become a serious matter, and more especially so in view of what follows: "And I know that this commandment is life eternal; the things therefore which I speak even as the Father hath said unto me, so I speak." Thus in rejecting his words they rejected eternal life. (See 5:24; 6:63). 12:37-50.

Although much evidence has been submitted yet the writer has not reached the end. He now takes up and presents any and all the incidents which happened in connection with his death and resurrection, which serve to substantiate the claim which Jesus made, and which will serve to develop his theme. "Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." The first of these testimonies which the writer presents is one which Jesus gave before his own, in connection with his washing of the disciples' feet: "And during supper, the devil having already put into the heart of Judas, Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God." These words form the



introduction to the incidents. They set forth the influence which caused Judas to betray; and the knowledge of the impending events possessed by Jesus. In the consciousness of all these things Jesus, "riseth from supper, and layeth aside his garments; and he took a towel and girdeth himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Nothing is said until he came to Peter: "So he cometh to Peter. He saith unto him, Lord, dost thou wash my feet?" He asks this question thinking it was not fitting that Jesus should do this menial act. But, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter," for it was his intention to explain later. Not content to wait, "Peter saith unto him, Thou shalt never wash my feet." This he said still retaining the view which he had taken of the affair, and not accepting the statement of Jesus. In doing this he was lacking in one very necessary essential for true discipleship, obedience. So, "Jesus answered him, If I wash thee not thou hast no part with me." When Peter realized this he was willing to submit: "Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." But this was wholly unnecessary, all he desired was to teach a lesson objectively. That it was necessary is seen in the reason which Jesus gives: "Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit." Changing the sense from the physical to the spiritual, he adds, "And ye are clean, but not all," referring to Judas. "For he knew him that should betray him; therefore he said, Ye are not all clean."

Following the action, he gives an explanation of its meaning: "So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?" Without waiting for an answer, he proceeds at once to explain and, and in this connection he makes a declaration concerning himself, the purpose of his act and the lesson he would have them learn. His declaration concerning himself is made the basis for the exhortation which follows: "Ye call me Master and Lord; and ye say well; for so I am." And now as to their duty to one another, "If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." And this was the purpose of his act: "For I

have given you an example, that ye also should do as I have done to you."

There seems to be no ground for construing this as a perpetual obligation resting upon all of his disciples. The object of this particular act was that they should learn the lesson that they should ever be willing to serve one another. That this construction is a perfectly proper one, seems clear from what follows: "Verily, verily, I say unto you, A servant is not greater than his Lord; neither one that is sent greater than he that sent him." They were not to consider any service they might render to another as beneath them, for they were not greater than he and he had in a very forceful way shown them the truth of this. And as for them there was this lesson, "If ye know these things, blessed are ye if ye do them." This he qualifies, by making Judas, though unnamed, the exception: "I speak not of you all: I know whom I have chosen." And this choice was made, "but that the Scripture may be fulfilled. He that eateth my bread, lifteth up his heel against me."

He next points out to them what will prove to them a very strong evidence as to the truthfulness of his claims: "From henceforth I tell you before it come to pass, that when it is come to pass, ye may believe that I am he," their Lord and Master. And in regard to their mission, of which they were not fully aware, he says: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." 13:1-20.

Immediately following this incident we have the declarations of Jesus as to his character, given as they partook of the last supper: "When Jesus had thus said, he was troubled in the spirit," as he thought upon these things, "And testified and said, Verily, verily, I say unto you, That one of you shall betray me." That the disciples had no idea as to the identity of that one of their number is evident from the fact that "The disciples looked one on another, doubting of whom he spake." Necessity of narration causing the author to refer to himself, he does so in a very fitting manner: "There was at the table reclining in Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast, saith unto him, Lord, who is it?" Without mak-

ing a direct reply, he answers the question by performing a very significant act: "Jesus therefore answereth, He it is, for whom I shall dip the sop and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot." From the narrative it appears that even Judas was not capable of so base an act as the betrayal of his Lord, until after the entrance of Satan: "And after the sop, then entered Satan into him." And now knowing the time had arrived, "Jesus therefore saith unto him, What thou doest, do quickly." At the time this saying was not understood: "Now no man at the table knew for what intent he spake this unto him. For some thought because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast, or that he should give something to the poor." It is evident that Judas understood what Jesus meant, for he at once obeyed: "He then having received the sop went out straightway." The writer, careful of details, tells the time of day, "and it was night."

Thus naturally the writer has led us up to that which he wishes to present, the declarations of Jesus concerning himself. "When therefore he was gone out, Jesus saith. Now is the Son of Man glorified in him," in what Judas was about to do, "and God is glorified in him, in Jesus, in what he would do for men, "and God shall glorify him in himself," in his resurrection from the dead. All of which will take place immediately, "and straightway shall he glorify him." This is the first declaration of himself in this connection. Along with his declaration, he gave them a rule of conduct, and it came about in this way: Addressing them he said, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, (ch. 7:34) Whither I go ye cannot come; so now I say unto you." He meant he should ascend into heaven, and that it was only for a time they could not come, while to the Jew this inability was permanent, (v. 36). And until such time as they could come, he gives unto them a rule of conduct by which they might be guided. "And a new commandment, I give unto you, that ye love one another; even as I have loved you, that ye also love one another." And furthermore the outward evidence of discipleship is the keeping of this commandment. "By this shall all men know that ye are my disciples, if ye have love one to another."

Very naturally Peter now asks that question which was uppermost in his own mind, and in the mind of all the others: "Simon Peter saith unto him, Lord, whither goest thou?" Without answering directly, he simply says, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards." Peter's question was not asked out of mere curiosity, but in all probability from an unwillingness to be separated from Jesus and a desire to be with him, for "Peter saith unto him, Lord, why cannot I follow thee even now?" So great was the desire to be with him that he was willing to risk his life: "I will lay down my life for thee." But Jesus knew Peter better than he knew himself, for "Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." And this proved to be only too true.

Having put the thought of separation in their minds, he follows it up with words of comfort and consolation. Very tenderly he says, "Let not your heart be troubled: Ye believe in God, believe also in me." You believe in God, put the same trust in me, and do not be concerned about what may happen, nor at the thought of separation, for "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also." This is the first demand which he makes upon their faith.

By presuming upon their knowledge, he opens the way for the imparting of further instruction regarding himself, so continuing he says, "And whither I go ye know the way." From our point of view we might think they ought to have surmised he had been speaking of his return to his Father, since all along he had been telling them of his having come from the Father. But, "Thomas saith unto him, Lord we know not whither thou goest; how know we the way?" In the reply of Jesus we have his declaration of his essential relation to the whole Christian faith: "Jesus said unto him, I am the way, and the truth, (v. 10) and the life (v. 19) no one cometh unto the Father but by me." Here we perceive the slowness of their comprehension of his character. What he says plainly shows that if they had fully comprehended who he was he was they would never have asked the question: "If ye had known me, ye would have known my Father."



er also: from henceforth ye know him and have seen him." They would no longer know God in an abstract way, theirs would be a personal knowledge of him; since they had known Jesus, they knew God, and since they had seen him, they had seen God. Never before had man had a definite conception of God, but now his revelation was such, that this was possible.

Not grasping the full meaning of his statement, "Philip saith unto him, Lord show us the Father, and it sufficeth us." In language unmistakable and yet carrying with it a mild reproof, "Jesus said unto him, have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, show us the Father?" In this second declaration of himself, he tells Philip that what he had been to him was simply what God was and would be to men: Jesus was in himself simply a revelation of God, and when they saw the one they saw the other.

Upon this he makes a second direct demand upon their faith, by means of a question negatively stated: "Believest thou not that I am in the Father, and the Father in me?" As a basis for their faith he adds, "the words that I say unto you I speak not from myself; but the Father abiding in me doeth his works," consequently his words are truth in themselves, coming as they do from the source of all knowledge, while the works which he did could only be done by God. These in themselves should be a sufficient basis for their faith: "Believe me that I am in the Father, and the Father in me: or else believe for the very works' sake." And to those who will believe on him, he makes this promise, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto the Father."

The last clause gives the reason for the promise; as the miracles were for the establishing of a man's faith in him, so were these for the purpose of establishing man's faith in the gospel which the disciples were to preach. This is how they were to be enabled to do them: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." That is, if by his doing anything through them, men are led to ascribe to him glory, they will be glorifying the Father at the same time. Attached to these promises there is one condition, and that is, "If



ye love me, ye will keep my commandments." Upon the observance of this depends the fulfillment of these promises. (See v. 23 and ch. 15:7.)

Still another promise he gives them: "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the spirit of truth," who would be to them all that he had been. But "whom the world cannot receive: for it beholdeth him not, neither knoweth him." The world cannot receive the Holy Spirit for it could not see in Jesus the Father or recognise him as the Son; but the disciples could receive him, "for he abideth with you, and shall be in you," when Jesus had left them. But this will not be for long, "I will not leave you desolate: I come unto you." Not for the few days succeeding his resurrection, but afterward as the Holy Spirit, is what he meant when he said, "Yet a little while, and the world beholdeth me no more: but ye behold me:" in the Holy Spirit. And "because I live ye shall live also. In that day," the day he shall come unto them, "Ye shall know that I am in my Father, and ye in me, and I in you," that is when he would come as the Holy Spirit.

This manifesting of himself unto them, and others as well, is not without a condition, which is also a test of discipleship: "He that hath my commandments, and keepeth them, he it is that loveth me." This is the test. And now the promise, "he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." These sayings the disciples did not understand, and one of them, "Judas (not Iscariot,) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?" This question Jesus answers by explaining what he has already said, "If a man love me he will keep my word:" and as a result of this obedience, "and my Father will love him, and we will come unto him, and make our abode with him."

In this last statement he identifies himself with the Father, and changes the application of what he has said from the particular to the general, from the apostles to all men. Not to keep his commandments is not to love him: "He that loveth me not keepeth not my words." He further identifies himself with the Father in speaking of his word, "and the word which ye hear is not mine but the Father's who sent me."

Why he has not entered into a more detailed explanation and answered the question of Judas now appears: "These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said unto you" Thus do we learn how the authors of the books, commonly called the gospels, were enabled to write them. The Jew to the departing one wished him peace; Jesus instead says, "Peace I leave with you; my peace I give unto you." In the one case it was a mere wish, in the other it was the bestowal of a reality, for, "not as the world giveth, give I unto you."

And now he says, "Let not your heart be troubled, neither let it be fearful," and tells them why: "Ye heard how I said unto you, I go away, and I come unto you." And instead of causing them sorrow, it should be a source of joy: "If ye loved me ye would have rejoiced, because I go unto the Father; for the Father is greater than I," consequently they have nothing to fear, since he is abundantly able to care for them, "And now I have told you before it come to pass that, when it is come to pass, ye may believe." Since the fulfillment would be a verification of his claims. The time being near at hand, "I will no more speak much with you, for the prince of the world cometh,"—that is Satan, who will be the prime mover in events soon to transpire. While this was true, yet it was as Jesus says, "and he hath nothing in me; but that the world may know that I love the Father," as seen in his submission to all that will be done to him, "and as the Father gave me commandment, even so I do." This address of consolation he brings to a close with the words, "Arise, let us go hence." This closes the testimony which Jesus gave before his disciples, in connection with his declaration of his betrayal. 13:21—14:31.

What follows seems to be an added testimony, given as they stood around the room before their departure, as was also the prayer. (chap. 18:1.) In this added testimony he emphasizes what he has just said, and sets forth more fully the vital union which exists between himself and the believer. This union is set forth in three ways: 1st, in Christ's declaration of the relation which he sustains in this union: 2nd, the expectation of the husbandman; and 3rd, the state or condition of the believers in this union.

As to the relation he sustains in this union, Jesus says: "I am the vine and my Father is the husbandman." The relation of the believer being that of a branch (v. 5) the expectation of the husbandman is seen in his treatment of the branches: "Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit he cleanseth if, that it may bring forth more fruit." The cleansing of the vine is by cutting out all that is contrary to the will of God. This is done by means of his word: "Already ye are clean because of the word which I have spoken unto you." Such is the condition of the believer in this union.

Having thus set forth the union, he next shows the importance of being in this union: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in me." And tells what are the evidences of this union, and in this connection tells what he has allowed to be inferred: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit:" and the reason is a perfectly natural one, "for apart from me ye can do nothing." The result of not being in this vital union is, "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." In the light of Matt. 13: 40-42, this can not be understood in the sense of annihilation.

The privileges of this union are, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." While this promise is without restriction or limitation, it is conditional on abiding in him. In this union this is how the Father is glorified: "Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples."

Now the requirement of those in this union is: "If ye keep my commandment ye shall abide in my love." In making this requirement he was asking nothing more than had been required of him: "Even as I have kept my Father's commandments, and abide in his love." Furthermore, "These things have I spoken unto you that my joy may be in you," that is that they may have the same joy which he had in doing his Father's will, "and that your joy may be fulfilled," or complete, not lacking from any failure on their part. And as aiding in maintaining this union, he gives this command: "This is my commandment,

that ye love one another," and cites himself as their example, "even as I have loved you." And his was no ordinary love, for "Greater love hath no man than this, that a man lay down his life for his friends." And this Christ did. When this union is entered the believer sustains a particularly intimate relation: "Ye are my friends, if ye do the things which I command you."

From the hypothetical statement he changes to the positive, with the grounds for their assurance attached: "No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you," having taking them into his confidence as we have seen in what transpired in the hours which are now being brought to a close. In all this he reminds them that the favor has come from him: "Ye did not choose me, but I chose you." And in doing so he has given them a commission, "and appointed you that ye should go and bear fruit, and that your fruit should abide." The fact that they bore fruit is evidence of their abiding in him, (v. 4) and abiding in him is the necessary condition for what follows (v 7.): it is their privilege, "that whatsoever ye shall ask of the Father in my name he may give it you." And as his friends he gives them this command, "These things I command you, that ye may love one another."

That they might be prepared for what was before them he gives them this warning, "If the world hateth you, ye know that it hath hated me before it hated you." And the reason, is, "If ye were of the world, the world would love it's own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." This they must expect for still another reason, "Remember the word that I said unto you, a servant is not greater than his lord. If they persecuted me they will also persecute you." And as for the word they would speak, they could expect, "if they keep my word, they would keep yours also." And this is the explanation of it all: "But all these things will they do unto you for my name's sake, because they know not him that sent me."

As for the Jews, ignorance might have been their excuse if Christ had not come, but now they had none: "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin."



Furthermore their hatred of him had a deeper significance than they had any conception of, (10: 30): "He that hateth me, hateth my Father also." His declarations concerning himself he had not left without sufficient evidence, otherwise they might have had grounds for their unbelief: "If I had not done among them the works which none other did, they had not had sin." As it stands now with them, they are guilty both of unbelief in, and hatred of, both the Father and the Son: "but now have they both seen and both hated me and my Father." But this is only as had been prophesied, "But this cometh to pass, that the word may be fulfilled, that is written in their law, They hated me without a cause."

And when he has left them he will not be without witnesses in the world: "But when the Comforter is come, whom I will send unto you from the Father. even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning." The last clause sets forth their competency as witnesses.

Now he tells them why he has told them what he was, and that was that they might not be overcome by the severity of the persecutions, and fall away: "These things have I spoken unto you, that ye should not be made to stumble." Continuing he enters more fully upon the details of what shall happen to them "They shall put you out of the synagogues: Yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." And these things will they do for the reason that he has already given in verse 21 of the previous chapter. "And these things will they do because they have not known the Father nor me." Besides enabling them to bear what is going to befall them, by knowing it beforehand, their assurance as to his character will be all the greater: "But these things have I spoken unto you, that when their hour is come ye may remember them, how that I told you." Previous to this he had not told them anything concerning these things because there was no need since they had the help of his presence: "And these things I said not unto you from the beginning. because I was with you."

When Jesus said that whither he was going that they could not come, then they ask whither goest thou, but when he spoke



of going to his Father they did not seem to grasp its full import, and so did not ask whither goest thou, nor were their hearts sad; but when he told them what was to befall them, their hearts were sad: "But now I must go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart." His mission was soon to be accomplished and a way of salvation for mankind provided through him, therefore it was necessary that he should leave them: "Nevertheless I tell you the truth; It is expedient for you that I go away." It is necessary also that the Comforter might come that he might actively enter upon the work of bringing about what was accomplished through that which was about to transpire, "for if I go not away the Comforter will not come unto you: but if I go I will send him unto you." And this is his work, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement." Not willing that there should be any doubt, he makes clear his meaning, "Of sin, because they believed not on me; of righteousness, because I go to the Father, and ye behold me no more." By his going to the Father after they had held that he was a sinner (9:24) and later had condemned him as an evil doer (18:30) his righteousness was established. And "of judgement," the punishment which is to come for their unbelief, "because the prince of the world hath been judged," or condemned.

Concerning the many things which he has been unable to say unto them he says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself: but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." The truth into which he shall lead them will be the truth concerning Jesus: "He shall glorify me: for he shall take of mine, and shall declare it unto you." In doing so he will only be declaring unto them the things of God the Father, for, "All things whatsoever the Lord hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you," since as he had already said that he and the Father were one. (Ch. 10:30.)

Having opened the whole subject as discussed, by the thought

of his departure, in bringing it to a close he returns to it, by saying, "A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he said unto us, A little while, and ye behold me not; and again a little while, and ye shall see me; and because I go to the Father. They said therefore, What is this that he saith, A little while? We know not what he saith." Not knowing what was soon to befall him they did not understand. It seems perfectly clear that he refers to his burial and resurrection. This is evident from the statement which follows. "Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, a little while and you behold me not; and again a little while, and you shall see me? Verily, verily, I say unto you, that ye shall weep and lament," at his death, "but the world shall rejoice," at their having apparently accomplished his overthrow, "but your sorrow shall be turned into joy," because of his resurrection and return to them.

Illustrative of their experience, he cites: "A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world." So it will be with them, "And ye therefore now have sorrow: but I will see you again and your heart shall rejoice, (Matt. 28: 8, and Luke 24: 41) and your joy no man taketh away from you." The experience of Stephen was simply the experience of all (Acts 7:54-60).

Of those days before the ascension he says: "And in that day ye shall ask me nothing:" (21: 12, 22) of the time following his ascension: "Verily, verily, I say unto you, if ye shall ask anything of the father, he will give it to you in my name." Up to this time they had no need of asking anything: "Hitherto have ye asked nothing in my name:" but now he says, "Ask, and ye shall receive, that your joy may be fulfilled." Indicating a very great willingness to bestow all the blessings at his command.

While all that he has said appears perfectly plain to us, as we look backward, it was not to them, as they looked into the future: "These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark

sayings, but shall tell you plainly of the Father." This communication will be through the medium of the Holy Spirit: "In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:" for this will not be necessary, "for the Father himself loved you," and the reason is, because ye have loved me, and have believed that I am come from the Father."

Briefly and succinctly he now states all that he has previously said, and in this form it seems to have penetrated their understanding: "I came from the Father, and am come into the world: again I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying."

It also appears that in saying what he had he had answered questions which had arisen in their minds: "Now we know that thou knowest all things, and needest not that any man should ask thee." In this fact they find another proof of his character, "by this we believe that thou camest forth from God." Upon this he tells them what will happen in the very near future, notwithstanding this declaration of theirs, and which came true at the time of his arrest and trial: "Jesus answered them, Do you now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered every man to his own, and shall leave me alone: yet I am not alone, because the Father is with me." And now, "These things have I spoken unto you, that in me ye may have peace," through their faith in him, for "In the world ye have tribulation: but be of good cheer: I have overcome the world." Thus in concluding this added testimony he bears most emphatic testimony to his divine origin and nature.

Having ceased addressing his disciples, he now offers a prayer in his own behalf, and for all those who would believe on him through them: "These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come: glorify thy Son, that the Son may glorify thee." His prayer on his own behalf was that the Father should cause his dignity and character as the Son of God to be manifested and acknowledged, that he might do the same for the Father. That his dignity and character is meant is clear from what follows; he was to glorify him, "even as thou gavest him authority over all flesh." The purpose of this authority was, "that whatsoever thou hast given him (6:37,39) to them he should give eternal life."

The nature of this eternal life, he defines: "And this is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus." For to know God the Father and Jesus, his son, is to receive eternal life. His petition that he might be glorified he bases on this: "I glorified thee on the earth, having accomplished the work which thou hast given me to do." His work was to do those things which would lead men to believe on him. (Chapters 6:29, and 10:25). The glorification for which he prayed was, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." That which he had, before he divested himself of it, when he became a man. The work of which he spake in verse 4, he now enlarges somewhat upon: "I manifested," by his teachings, "thy name unto the men whom thou gavest me out of the world," those who had believed on him, "thine they were."

Here we need to guard against any appearance of arbitrariness in our interpretation, for such is not the nature of God, nor the nature of his thought when he says, "and thou gavest them to me." (See chapters 6:37, 39, 44; and 6:40, 45, 64, 65). Those who through the word of God had truly learned of God, thus being favorably inclined toward Jesus and having believed on him, were the Father's and were by him given unto Jesus. And as his disciples he could truly say of them, "And they have kept thy word." And because of his instruction, "Now they know that all things whatsoever thou hast given me I have given unto them: and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." Thus does he make clear verse 6 and supports our statement which follows this verse.

Having prayed for himself he now prays for his disciples: "I pray for them: I pray not for the world, but for those whom thou hast given me," and this is the reason, "for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them," that is made manifest to the world through them. And their need of his prayer on their behalf was "And I am no more in the world, and these are in the world, and I come to thee," and thus they would no longer have the help of his presence, and this is that for which he petitions, "Holy Father, keep them in thy name which thou hast given me,



that they may be one, even as we are." Now this is why they need to be kept by him, "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition: that the Scripture might be fulfilled."

Even in this, there is nothing arbitrary on God's part, though the Scripture foretold the event, for all things in this connection pursued a perfectly natural course. We are told that Satan entered in Judas (ch. 13:27) but Judas had left an open door through which he entered, and that door was avarice or his love of money.

In the past the disciples had enjoyed his protecting care, but from now on it would be different: "But now I come to thee," and he could no longer be with them.

Still another reason why he has uttered this prayer is: "And these things I speak in the world, that they may have my joy fulfilled in themselves." The joy he desired that they might have was the joy which he had in doing his Father's will; this they will need, for "I have given them thy word: and the world hateth them because they are not of this world," the word having made them different from the world, "Even as I am not of this world." While they are not like the world, and not of the world, yet, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." Again he states what he has already said, "They are not of the world, even as I am not of the world." That they may be kept apart from the world, he thus prays: "Sanctify them in the truth: thy word is truth." Or set them apart from the world and unto God's service through the facts concerning him, and the relation of Jesus to him and to his fellow-men. His word as made known through Jesus is this truth. And, "As thou didst send me unto the world, even so sent I them unto the world." As the Father sent him unto the world to make known the Father, he now sends them into the world to make him known unto men. "And now for their sakes I sanctify myself," or set myself apart unto my mission, "that they themselves also may be sanctified in truth." or that they through the truth revealed by him unto them may be set apart unto their mission.

Continuing his prayer, he adds, "Neither for these only do I pray, but for them also that believe on me through their word."



And what he most devoutly desires is "that they all may be one; even as thou, Father, art in me and I in thee, that they also may be in us." One, yet distinct and distinctive.

From this we learn that all Christians may be in one spirit, and fellowship, even if they may not be in one great body. The purpose of this is "that the world may believe that thou didst send me." The world seeing this unity among Christians may believe in the reality of Christianity. That this is an end greatly desired by Christ is seen in the fact that he recurs to the thoughts again in another relation. "And the glory which thou hast given me, I have given them." The glory which was his as the Son of God he gives to them, and the purpose is "that the world may know that thou didst send me, and lovest them even as thou lovedst me."

Two ends are sought in this, that the world may be assured of his character, and know that believers are the objects of divine affection. His affection for them finds expression in this desire: "Father, that which," or those whom "thou hast given me I desire that where I am, they also may be with me;" and the reason is, "that they may behold my glory, which thou hast given me," given him because of the Father's affection for him, "for thou lovest me before the foundation of the world." And this love is to be theirs: "O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them." Thus in addition to having this love, they will have the indwelling presence of Christ. 17: 1-26.

The prayer ended, the tragic moment having arrived, the scene changes and the testimonies presented are those which were given before the representatives of the world power. The first is that which he gave in the presence of the soldiers that came to take him: "When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, who betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and weapons. Jesus therefore, knowing all the things that were

coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also who betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of these whom thou hast given me I lost not one." (See chap. 17: 12) Thus does he make good his word as given in the verse cited.

It is Peter, ever impetuous, who calls forth the declaration of Christ as to his divine sonship, which he made in the presence of the soldiers: "Simon Peter therefore having a sword, drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malcus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?" 18: 1-11.

Before the high priest he bears testimony concerning himself in a most striking way in that he makes emphatic all the teachings regarding himself in his refusal to answer his questions. As an incident of the occasion, the denial of Peter is given, which stands in striking contrast with his declaration of a few hours before. (See Matt. 26: 33, 35; Mark 14: 29, 31; Luke 22: 33 and John 13 37.) "So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first, for he was fatherinlaw to Caiaphas, who was high priest that year."

Just why they took him before Annas first is not a matter of knowledge but of conjecture. This is known, that while no longer high priest, having been superceded by Caiaphas, yet he exercised a powerful influence in the conduct of the affairs of the nation. He was a representative of the world power in that he held, and Caiaphas held office by the authority of the Roman Governor.

And as for Caiaphas, "Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people." (See chap. 10: 50.) Having urged the death of Christ on the ground that they would appear as having taken steps to put down an uprising, which if allowed to take place

would endanger the safety of the nation. His thought was far from the true nature of his death.

As they went with their prisoner some of the disciples followed: "And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest," and consequently was known to the servants also, "and entered with Jesus into the court of the high priest; but Peter was standing at the door without." So the other disciple, evidently the writer of this book, "who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter." From the fact of his having been vouched for by the the disciple, whom she knew, and whom she also knew as a disciple of Jesus, the question which follows is a perfectly natural one: "The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples?" With Jesus no longer near him, and surrounded by the enemies of his Master, the self confidence of Peter forsook him, and "He saith, I am not." The denial is all the more vividly brought out by the absence of any comment. And the simple explanation which follows makes the scene all the more striking: "Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them standing and warming himself."

Resuming the account after his digression upon the denial of Peter, we are told that "The high priest therefore asked Jesus of his disciples, and of his teaching." The question as to his disciples he passes over without answering, and replies to the one concerning his teaching: "Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in temples, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spoke unto them: behold these know the things which I said." While making no affirmative declaration, he repudiated none of his teachings, nor denied any of the things of which he had been charged with, or which were at present charged against him. (See 11:33 and 19:7.) The whole was an appeal to the public nature of his teachings and actions as a sufficient answer to any and all questions, and yet it was not so understood: "And when he had said this, one of the officers standing by struck Jesus with his hand, saying, answer-

est thou the high priest so?" In his reply Jesus asks that he be shown wherein he had been disrespectful, and if this is not possible he resents the injustice which has been shown him: "Jesus answered him, If I have spoken evil, bear witness of the evil; but if well why smitest thou me?" Failing to get from him anything that would incriminate him, Annas now sends him to the high priest: "Annas therefore sent him bound unto Caiaphas the high priest."

Without giving us any account of what transpired there, the writer turns aside from the main subject in hand long enough to give us an account of the other two denials. They came about in this wise: Knowing that Peter was not one of their number, and unable to account for his presence, a second time the question was put to him. "Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not." But there happened to be one in the crowd who had reasons to believe he was not telling the truth; this one was "One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?" But "Peter therefore denied again: and straightway the cock crew." 18:12-27.

From the presence of Caiaphas he is taken before Pilate, where he bears testimony not to his divine character as the Son of God, but to the fact that he is the long expected King of the Jews: "They led Jesus therefore from Caiaphas into the palace: and it was early;" in the morning, "and they themselves entered not into the palace, that they might not be defiled, but might eat the passover." Evidently they had been called forth upon this errand before they had finished eating the Paschal supper. Because they would not enter, "Pilate therefore went out unto them, and saith, What accusation bring ye against this man?" Unable to bring any charge against him, they evaded the question: "They answered and said unto him, if this man were not an evil doer, we should not have delivered him up unto thee." Not having presented any definite charge which would make him competent to act in the case, he refers the matter back to the Jewish authorities: "Pilate therefore said unto them, take him yourselves, and judge him according to your law." Their answer indicates the purpose which they had already formed:



"The Jews said unto him, It is not lawful for us to put any man to death." The fact that they had recently lost the power of putting criminals to death, made it so "that the word of Jesus might be fulfilled which he spake, signifying by what manner of death he should die." Crucifixion was the mode of punishment of the Romans.

Pilate seeing that they had set their minds on his death, and not desiring to antagonise the Jews by dismissing the case because of the lack of a specific charge, endeavors on his own account to find some ground for a specific charge. "Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews?" Had he answered this question in the affirmative, he would have been guilty of high treason, since the Jews were under the Roman government. This question he parries for the moment by asking a question; "Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?" To this Pilate indignantly replies: "Pilate answered, am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?" Not being king in the sense in which Pilate had asked, and not having done anything worthy of death, "Jesus answered, My Kingdom is not of this world:" and this is the evidence, "if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence." Jesus having made this partial statement concerning himself, and thinking he might get an admission from him upon which a charge might be based, "Pilate therefore said unto him, Art thou a King then?" Very adroitly "Jesus answered, Thou sayest that I am a King; and adds, "To this end have I been born," and this is his mission. "And to this end am I come into the world, that I should bear witness unto the truth." Or make known to the world the facts concerning God, man's relation to him, and to his fellow-men; and all those who are the children of God heareth him and believeth on him: "Every one that is of the truth heareth my voice." Pilate not being of God knew nothing of the truth, so "Pilate said unto him, What is truth?"

Having found nothing upon which a charge might be based, he goes back to the Jews: "And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in

him." And now, in order not to make himself unpopular, and at the same time retain their good will, he makes a proposition to them that was contrary to every principle of justice and right: "But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" While Pilate gives to Jesus his proper title, he in all probability did so in irony, twitting them of their poverty and humiliation. But, "They cried out therefore again, saying, not this man but Barabbas. Now Barabbas was a robber."

In hopes that he might arouse their sympathy, "Then Pilate therefore took Jesus and scourged him, and the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands." Unlawfully scourged, humiliated by having ridicule heaped upon him, Pilate had hoped that the aspect which he presented might touch their hearts, and alter their determination: "And Pilate went out again, and said unto them, Behold, I bring him out to you, that ye may know that I find no crime in him." The evidence of the truth of his statement is seen in his appearing before them again in his behalf: "Jesus therefore came out wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold the man!" Whatever hope Pilate may have had as to the outcome of his course, it was quickly dispelled, "When therefore the chief priests and officers saw him, they cried out, saying, Crucify him, Crucify him!" Unable to stay them in their course, and wishing to free himself of any responsibility in the matter, "Pilate saith unto them, Take him yourselves and crucify him: for I find no crime in him." But they, unwilling to do anything for which they might be called to account, "The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God." (Lev. 24:16). In this they sought to give their charge a legal basis by introducing the authority of their law, in order to gain consideration for their demand, and lead him to act in conformity with the Roman policy. In doing this they bear witness to the claims which he made. But "When Pilate therefore heard this saying he was the more afraid:" for about this time he may have heard from his wife. (Matt. 27: 19).

"And he entered into the palace again, and saith unto Jesus, whence art thou?" Art thou of human or divine origin? Man, or one of the Gods? "But Jesus made him no answer." For one of two reasons; either he felt that he had sufficiently answered the question, or else because if he did he would not be understood. Resenting his refusal to answer, "Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?" At this Jesus asserts himself, and informs him that the situation is just the reverse: "Jesus answered him, Thou wouldst have no power against me except it were given thee from above, therefore he that delivereth me unto thee hath the greater sin," for the high priest should have recognized him, but with Pilate it was different as he stood in a different relation. Thoroughly convinced as to the character of the man, he now seeks to release Jesus: "Upon this Pilate sought to release him." Seeing this the Jews very cunningly and adroitly seek to force him to act by covertly threatening to prefer charges against him at Rome, something he did not wish to happen, so they thus check him in his purpose: "But the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend," no longer friendly to him nor devoted to his interests, because "every one that maketh himself king speaketh against Cæsar," or opposeth him. Too many crimes had already been charged against him, and he did not care to be charged with disloyalty. "When Pilate therefore heard these words, he brought Jesus out, and sat on the judgment seat at a place called The Pavement, but in Hebrew Gabbatha." He now decides to do that which he knows to be neither just nor right, and so takes his position outside the Praetorium at the place where judgment was given. As to the time, "Now it was the preparation of the passover," or Friday of the Passover Feast. That the writer means by preparation the day, Friday, seems clear from v. 31. As to the time of day, "it was about the sixth hour," or 6 A. M. according to the Roman method of calculation—the earliest possible moment that he could pronounce judgment. Standing in this position of authority, he makes his significant declaration—made not bitterly, nor sarcastically, nor contemptuously, but of a conviction that has come to him as a result of his personal contact with, and examination of Jesus:

"And he saith unto the Jews, Behold your king!" Angered by his declaration, "They therefore cried out, Away with him, crucify him!" Evil man though he was, in surprise, "Pilate saith unto them, Shall I crucify your king?" Then follow the words so deeply and terribly significant, wherein they reject Christ, casting off God, and throwing away all hope of the future: "The chief priests answered, we have no king but Cæsar. Then therefore he delivered him unto them to be crucified." 12: 28-19: 16.

At the time of his death was testimony borne to his character. The first was in the inscription which Pilate caused to be placed upon the cross: "They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgatha: where they crucified him, and with him two others on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, Jesus of Nazareth, The king of the Jews. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek." Unwilling that his claim should have any standing in the minds of the people through this public and official recognition of it, "The chief priests of the Jews therefore said to Pilate, Write not the King of the Jews: but that he said, I am King of the Jews." That what he wrote was the result of a deep seated conviction seems evident from the firm stand which this weak and time-saving man took. For with considerable firmness: Pilate answered. "What I have written, I have written."

The second testimony in support of his claims we find in connection with his death was the number of prophecies which were fulfilled at the time. The first was in the parting of his garments: "The soldiers therefore when they had crucified Jesus took his garments, and made four parts, to every soldier a part and also the coat: now the coat was without seam, woven from top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose shall it be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots, (Ps. 22: 18.) These things therefore the soldiers did."

In connection with this account of the disposition of his per-



sonal property we have the provision which he made for his earthly mother: "But there were standing by the cross of Jesus his mother and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold, thy Son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." Thus briefly and very modestly does the writer refer to his own action at the time.

In the following connection is the next fulfillment found: "After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. (Ps. 69: 21) There was set there a vessel full of vinegar: so they put a sponge full of vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up his spirit." The vinegar referred to was a sour wine used by laborers and soldiers.

The third fulfillment was then "The Jews therefore, because it was the Preparation," for the Sabbath. "that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day)." It was not only the Sabbath but had also the special significance that we find in Lev. 23:7. "Asked of Pilate that their legs might be broken, and that they might be taken away." The breaking of the legs was with a view of hastening death. "The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they break not his legs; howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water." And concerning these things the writer says, referring to himself, "And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe." This is the purpose of his recital of these facts. And the explanation of it all is this: "For these things came to pass that the scripture might be fulfilled." (See Ex. 12:46, and Numbers 9:12, which he fulfilled as the lamb which was offered once for all. Ps. 34:20). "Again another scripture saith, They shall look upon him whom they pierced." (Zech. 12:10.)

While the incident which followed is not mentioned as fulfilling prophecy, yet it fulfills Is. 53:9: "And after these things Joseph of Arimethea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there also came Nicodemus, he who at the first came to him by night, and bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man laid. There then, because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus." (Isa 53:9) All these prophecies were understood to have reference to the promised Messiah. 19:17-42.

In connection with his resurrection we find a number of testimonies. The empty tomb bore testimony to his supernatural character, in that he became conqueror over death, and revealed him to be Messiah, as in rising from the dead he fulfilled prophecy. (See Ps. 16:8-10 and Acts 2:24-27) "Now on the first day of the week, cometh Mary Magdalene, early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, (John) and saith unto them, They have taken away the Lord out of the tomb and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen clothes lying; yet entered he not in. Simon Peter therefore cometh, following him, and entered into the tomb: and he beholdeth the linen clothes lying, and the napkin, that was upon his head, not lying with the linen clothes, but rolled up in a place by itself. Then entered in the other disciple also, which came first to the tomb, and he saw and believed," because the promise Jesus had made were fulfilled. (See Matt. 16:21 and John 2:18.22) As well as the scripture which they had not up to this time associated with him they now saw fulfilled, as we learn from Peter. (Acts 2:27) "For as yet they knew not the scripture, that he must rise again from

the dead." (Ps. 16:10) "So the disciples went again unto their own home." 20:1:10.

The next testimony which John presents in this connection is that which Jesus gave to Mary. It appears that when she reached the tomb the others had gone, thus it happened that she was there alone: "But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb: and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him." That he had risen from the dead, was a thought which had yet not entered her mind; she not yet having had teachings which the disciples had been privileged to receive. To her Jesus chooses to reveal himself first, and he does so as she turns to go away: "When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardner, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary." At the sound of his voice and the mention of her name, she recognizes him: "She turneth herself and saith unto him in Hebrew, Rabboni; which is to say Master." In her joy at seeing him again, she would have clasped hold of him, but he restrained her: "Jesus saith to her, Touch me not," or take not hold on me, "for I am not yet ascended unto the Father: but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God." In this statement he declares himself to be the Son of God, and through him God becomes their father in a spiritual sense. "Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her." 20:11-18.

The next testimony was given in connection with his mysterious appearance to his disciples. His supernatural character is seen in that the material was not a bar to his movements: "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst,

and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side." This was the way he took to make himself known unto them, and quiet their fears (see Luke 24:37-39). "The disciples, therefore were glad, when they saw the Lord." To further reassure them, "Jesus therefore said to them again, Peace be unto you," and at the same time commissions them to go forth as his ambassadors, "as the Father hath sent me, even so send I you."

He now fulfills the promise made by John the Baptist. (Matt. 3:11; Mark 1:8; Luke 3:16): "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit;" and at the same time bestows upon them a power which is a prerogative that belongs alone to God when he said, "whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are retained," but he gave them no authority, nor power, to bestow this prerogative upon others.

Many hard things have been said of Thomas, and yet he is one of the best witnesses for the resurrection of Christ, since experience was the basis of his knowledge: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the prints of the nails, and put my hand into his side, I will not believe." This expression of doubt on the part of Thomas leads Jesus to manifest him in such a way that a most positive testimony is called forth from Thomas as to the character of Jesus.

20:19-25.

"And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said. Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand and put it into my side: and be not faithless, but believing." Clearly showing the purpose of this particular manifestation: "Thomas answered and said unto him, my Lord, and my God." A most positive testimony, showing clearly that he recognized his divine character.

His faith had as its basis experience, which made him a competent witness, and yet Jesus in reply pronounces as blessed all those who accept him by faith without having had the evid-



ence with which he was favored: "Jesus said unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." This leads the writer to now make known his purpose, and thus gives us the theme of the book: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Not simply that those who have not seen may have sufficient grounds for their faith, but that men may be led to believe on him and so find life, has he written these things. 20:26-31.

The last testimony given in connection with his resurrection was in his manifestation of himself in the miraculous draught of fishes. "After these things Jesus manifested himself again to his disciples at the sea of Tiberias: and he manifested himself on this wise, There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples." With their hopes blasted, and with the mystery of the present, and uncertain as to the future, seemingly they were at a loss to know what to do. Only one thing seemed to be left for them to do, and Peter, quick to see and act, suggested this: "Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord." In this way they were enabled to recognize him, because they had not forgotten the former miracle. (See Luke 5:4-9). "So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there and fish laid thereon and bread." Whether Jesus provided them

by natural or supernatural means nothing is known. Neither does anything appear to indicate what was his purpose in inviting them to assist in providing for the meal. "Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord." If the disciples had any lingering doubts they were now forever removed: "Jesus cometh and taketh the bread and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after he was risen from the dead."

The whole subject he brings to a conclusion with an account of the restoration of Peter, which occurs in connection with this last mentioned manifestation of Jesus to his disciples: "So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these?" The these referring to the other disciples. "He saith unto him, Feed my lambs. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

All explanations for this thrice asked question are mere conjecture, but that explanation which seems to appeal most strongly to us is that as Peter had thrice denied him, so thrice must he declare his allegiance to Christ, in order that he might be restored to his former position as a disciple of Christ. The questions are asked with the sense of perference, and the answer given by Peter has the added sense of personal affection. These different shades of meaning appear in the words used in the original. The charge given to Peter is that he should nurture the weak, and shepherd and feed the strong, and in carrying out these instructions, he is told of the fate that awaits him: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself and walkest whither thou wouldst, but when thou

shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not."

Many explanations are given as to the meaning of this verse, but the apostle is his own interpreter: "Now this he spake, signifying by what manner of death he should glorify God." And the accepted tradition of the church was that he was crucified. "And when he had spoken this, he saith unto him, Follow me." Not simply for the present but for all time. Obeying the command, "Peter, turning about, seeth the disciple whom Jesus loved following: who also leaned back on his breast at the supper, and saith, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what will this man do?" The indirect and extended manner in which John refers to himself has naught to do with the question of Peter, as much as to what follows, in that he wishes to place his indentionation beyond question. As to the question, upon seeing John nothing would be more natural than for him to ask, And what shall be his fate? Whatever may have been the spirit back of the question, we know not, but one thing is evident it did not meet the approval of Jesus, for "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." From this the thought of the early return of Jesus must have been in the mind of Peter; at any rate the one thing which Jesus wanted of him was implicit obedience. The reply of Jesus was not understood at this time, for "This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, if I will that he tarry till I come what is that to thee?"

In the following few words he concludes this most important book: "This is the disciple who beareth witness of these things, and wrote these things; and we know that his witness is true." The "this" referring to the disciple described in verse 20, and since he thus modestly referred to himself it was perfectly natural for him to prefer to use "this" in this particular place, and use the second person as he does.

Thus the problems suggested by 20:31; 21:21, 24, 25 are eliminated when these verses are viewed in the light as presented. "And there are also many others things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be

written." Not an exaggeration when viewed in the light of the number of books which already have been written.

This concludes the simplest and strongest presentation of the reasons why men should believe that Jesus Christ is the Son of God. It leaves us no other alternative but to accept him as such, or else look upon him as the world's greatest imposter, and unworthy of our confidence, and unfit for our imitation.

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APPENDIX, NOTE A—If this is not the second passover then we have no account of his having attended one for two years, for there is a long interim of time between 4:54 and 5:1, and a still longer interim between 5:47 and 6:1. The events of 4:46-54 transpired in December, A. D. 27, while the passage 6:1-14 contains an event which happened either the latter part of March or the first of April, A. D. 29, and the passover of 6:4 we have no record of his having attended.













